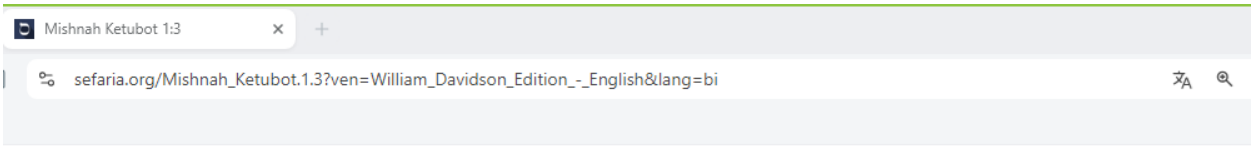
Our Jews have infiltrated for many years and stil are in almost all Christian and Catholic churches!

All the way to the Vatican with the aim of sexually abusing the children of Christians and Catholics as much as possible with the aim of destroying the Christian faith.

Mentioned in Mishnah Ketubot 1:3:

- *The Jewish faith promotes and encourages sexual abuse and pedophilia!*
- *Sex with a toddler (baby) of 3 years old is not only allowed according to the Jewish faith, but it is also encouraged as the most normal thing and it is even encouraged to enter into a marriage contract with this 3 year old baby.*

https://www.sefaria.org/Mishnah_Ketubot.1.3?ven=William_Davidson_Edition_-_English&lang=bi



Mishnah Ketubot 1:3

Koren - Steinsaltz

years and one day old, their marriage contract is two hundred dinars, as their presumptive status is that of a virgin. Even if they were subject to intercourse when they were younger than that age, the hymen remains intact. **And they are** subject to **a claim** concerning their **virginity.**

3 • הַגָּדוֹל שֶׁבָּא עַל הַקְּטַנָּה, וְקָטָן שֶׁבָּא עַל הַגְּדוֹלָה, וּמֵכַּת עֵץ, כְּתֻבָּתָן מָאתַיִם, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, מֵכַּת עֵץ, כְּתֻבָּתָהּ מָנֶה:

With regard to **an adult man who engaged in intercourse with a minor girl** less than three years old; **or a minor boy** less than nine years old **who engaged in intercourse with an adult woman; or a** woman who had her hymen **ruptured by wood** or any other foreign object, for all these women **their marriage contract is two hundred** dinars, as their legal status is that of a virgin. This is **the statement of Rabbi Meir. And the Rabbis say: The marriage contract** of a woman whose hymen was **ruptured by wood is one hundred dinars,** as physically, since her hymen is not intact, she is no longer a virgin.

4 • בְּתוּלָה אַלְמָנָה, גְּרוּשָׁה, וַחֲלוּצָה, מִן הַנִּשּׂוּאִין, כְּתֻבָּתָהּ מָנֶה, וְאֵין

Mishnah Ketubot 1:3 :

In relation to an adult man who has had intercourse with a minor girl under the age of three;

or a minor boy, under nine years of age, who has had intercourse with an adult woman;

or a woman whose hymen is torn by wood or some other foreign object;

for all these women their marriage contract is two hundred dinars, since their legal status is that of virgins.

This is Rabbi Meir's statement.

And the rabbis say:

The marriage contract of a woman whose hymen is torn by wood is one hundred dinars, because physically, because her hymen is not intact, she is no longer a virgin.

Mentioned in Niddah 44b:9:

- *A Jewish father can even marry off his 3 year old daughter to another pedophile Jewish old man.*
- *Jewish belief says that a 3-year-old baby can be considered an adult woman and therefore marriage with a 3-year-old baby is legal and permitted among the Jews.*

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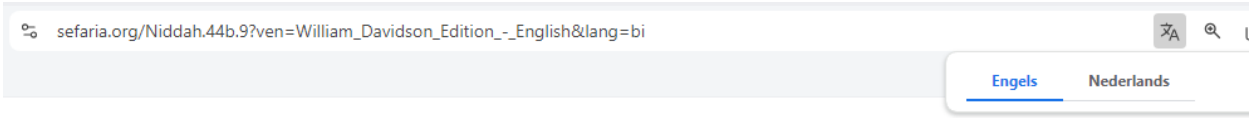

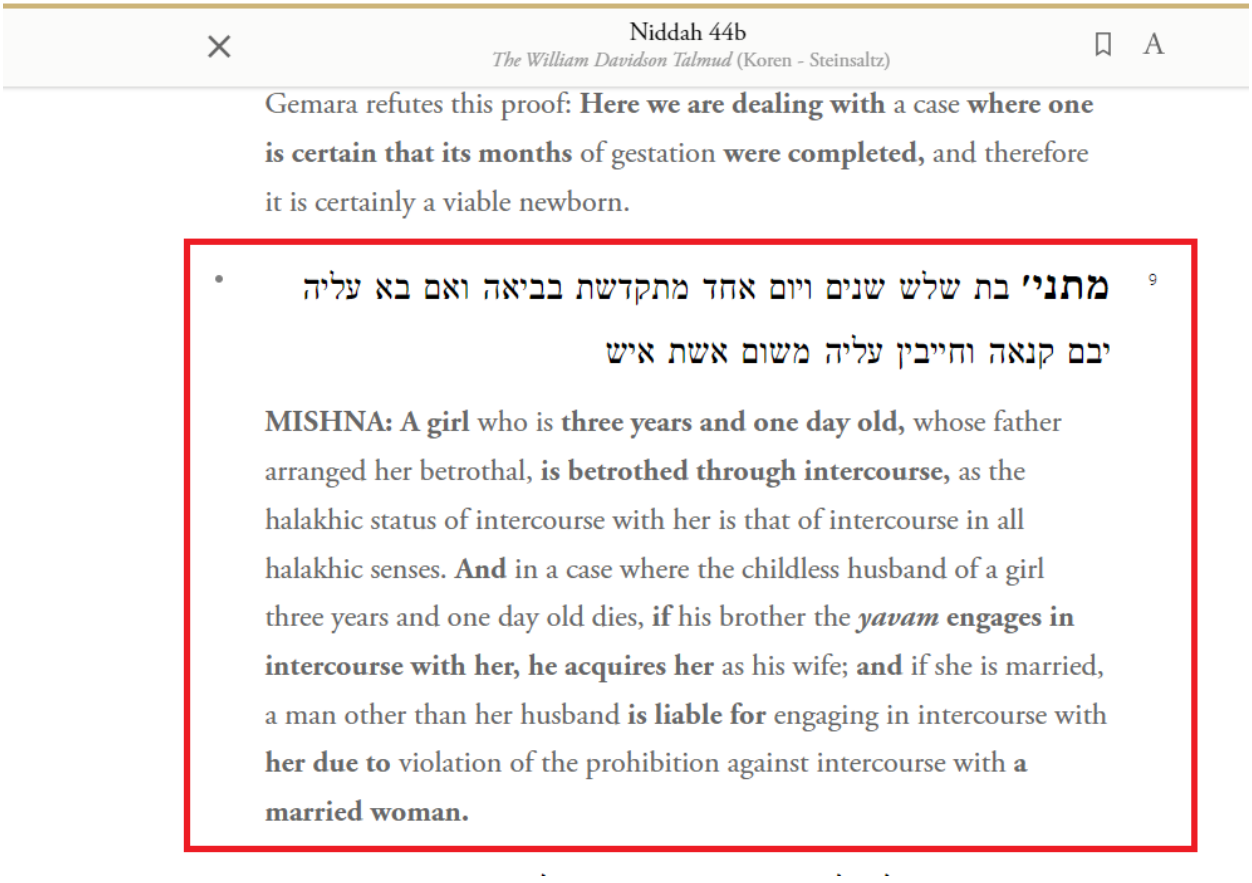
Niddah 44b
The William Davidson Talmud (Koren - Steinsaltz)
A
Gemara refutes this proof: Here we are dealing with a case where one is certain that its months of gestation were completed, and therefore it is certainly a viable newborn.
9
מתני׳ בת שלש שנים ויום אחד מתקדשת בביאה ואם בא עליה יבם קנאה וחייבין עליה משום אשת איש
MISHNA: A girl who is three years and one day old, whose father arranged her betrothal, is betrothed through intercourse, as the halakhic status of intercourse with her is that of intercourse in all halakhic senses. And in a case where the childless husband of a girl three years and one day old dies, if his brother the yavam engages in intercourse with her, he acquires her as his wife; and if she is married, a man other than her husband is liable for engaging in intercourse with her due to violation of the prohibition against intercourse with a married woman.

Niddah 44b:9 :

MISHNA:

A girl three years and one day old, whose father has arranged her betrothal, is betrothed by intercourse;

Since the halakhic status of intercourse with her (girl of three years and one day old) is that of intercourse in all halakhic meanings.

And in the case where the childless husband of a girl of three years and one day old dies, he takes her as his wife if his brother, the yavam, has intercourse with her;

and if she is married, a man other than her husband is liable for having intercourse with her for violating the prohibition against intercourse with a married woman.

Mentioned in Mishnah Niddah 5:4

- *A 3 year old baby is engaged by her father through sexual intercourse with the other (pedophile) Jew, so as soon as the other Jew has had sex with his 3 year old daughter the engagement is confirmed.*

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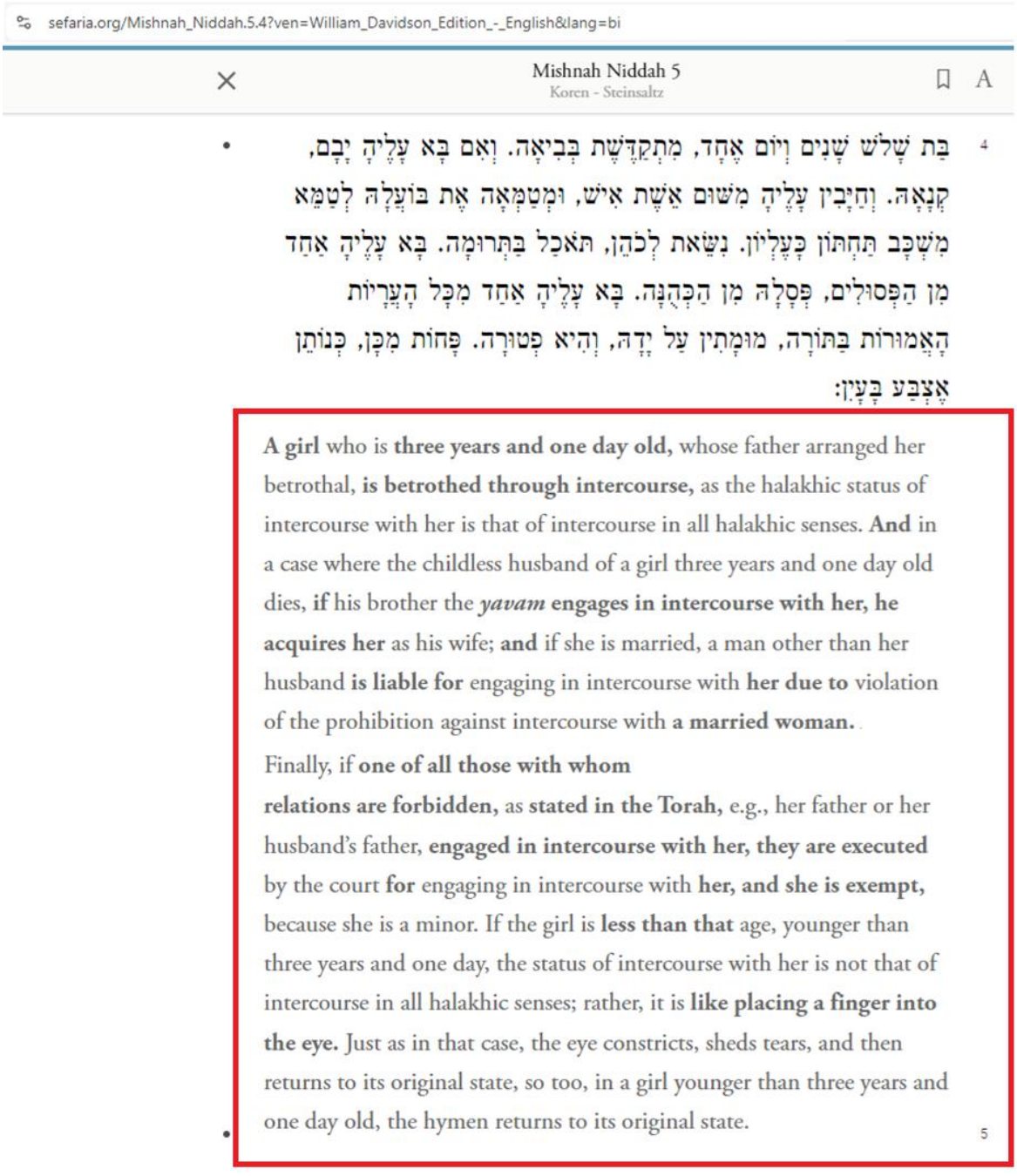
sefaria.org/Mishnah_Niddah.5.4?ven=William_Davidson_Edition_-_English&lang=bi
Mishnah Niddah 5
Koren - Steinsaltz
4
בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, מִתְקַדֶּשֶׁת בְּבִיאָה. וְאִם בָּא עָלֶיהָ יָבָם, קְנָאָהּ. וְחַיָּבִין עָלֶיהָ מִשּׁוּם אֵשֶׁת אִישׁ, וּמְטַמְּאָה אֶת בּוֹעֲלָהּ לְטַמֵּא מִשְׁכָּב תַּחְתּוֹן כְּעֶלְיוֹן. נִשֵּׂאת לְכֹהֵן, תֹּאכַל בִּתְרוּמָה. בָּא עָלֶיהָ אַחַד מִן הַפְּסוּלִים, פְּסָלָהּ מִן הַכְּהֻנָּה. בָּא עָלֶיהָ אַחַד מִכָּל הָעֲרָיוֹת הָאֲמוּרוֹת בַּתּוֹרָה, מוּמָתִין עַל יָדָהּ, וְהִיא פְּטוּרָה. פָּחוֹת מִכָּן, כְּנוֹתֵן אֶצְבַּע בָּעַיִן:
A girl who is three years and one day old, whose father arranged her betrothal, is betrothed through intercourse, as the halakhic status of intercourse with her is that of intercourse in all halakhic senses. And in a case where the childless husband of a girl three years and one day old dies, if his brother the *yavam* engages in intercourse with her, he acquires her as his wife; and if she is married, a man other than her husband is liable for engaging in intercourse with her due to violation of the prohibition against intercourse with a married woman.
Finally, if one of all those with whom relations are forbidden, as stated in the Torah, e.g., her father or her husband's father, engaged in intercourse with her, they are executed by the court for engaging in intercourse with her, and she is exempt, because she is a minor. If the girl is less than that age, younger than three years and one day, the status of intercourse with her is not that of intercourse in all halakhic senses; rather, it is like placing a finger into the eye. Just as in that case, the eye constricts, sheds tears, and then returns to its original state, so too, in a girl younger than three years and one day old, the hymen returns to its original state.
5

Mishnah Niddah 5:4

A girl three years and one day old, whose father has arranged her betrothal, becomes betrothed through sexual intercourse,

since the halachic status of sexual intercourse with her is that of sexual intercourse in all halachic senses.

And in the case where the childless husband of a girl of three years and one day old dies, he takes her as his wife if his brother, the yavam, has intercourse with her;

and if she is married, a man other than her husband is liable for having intercourse with her for violating the prohibition against intercourse with a married woman.

Finally, if any of all those with whom relations are forbidden as mentioned in the Torah, for example her father or her husband's father, has intercourse with her, he is executed by the court for intercourse with her, and she is prosecuted . exempt because she is a minor.

If the girl is younger than that age, younger than three years and one day, the status of intercourse with her is not that of intercourse in all halachic senses; it's more like sticking a finger in the eye. Just as in that case the eye contracts, sheds tears and then returns to its original state, so also in a girl under three years and one day old the hymen returns to its original state.

De betekenis van halachische:

The halacha (Hebrew: הלכה) or haloche (Yiddish) is the sum of divine and rabbinic law founded in the Torah and recorded in Rabbinic literature from the 4th century BC

Mentioned in Yevamot 57 b:3:

- *Jews do not assign legal significance to babies under the age of 3 in the sense of being an adult woman to have sexual intercourse with before marriage.*
- *Babies over the age of 3 are given legal significance because these babies can be fucked and married by other adult (pedophile) Jews.*

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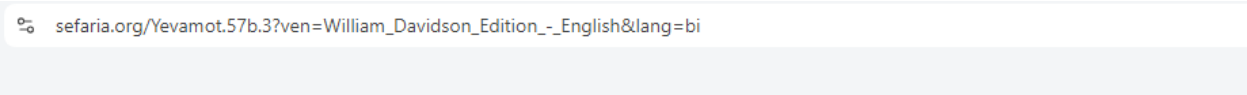
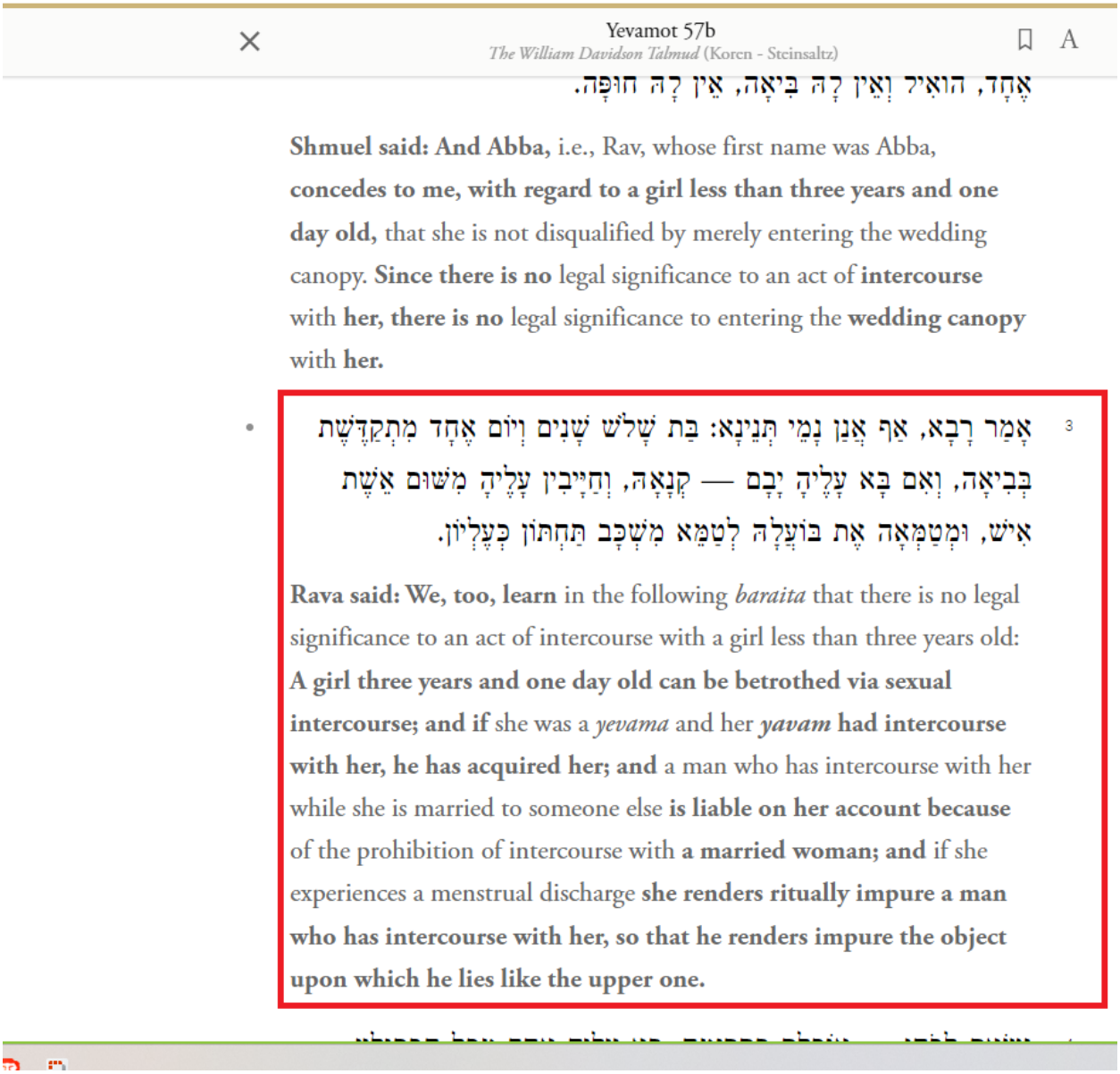



Yevamot 57b
The William Davidson Talmud (Koren - Steinsaltz)
אֶחָד, הוֹאִיל וְאֵין לָהּ בִּיאָה, אֵין לָהּ חוּפָּה.
Shmuel said: And Abba, i.e., Rav, whose first name was Abba, concedes to me, with regard to a girl less than three years and one day old, that she is not disqualified by merely entering the wedding canopy. Since there is no legal significance to an act of intercourse with her, there is no legal significance to entering the wedding canopy with her.
3 אָמַר רָבָא, אַף אֲנַן נָמֵי תְּנִינָא: בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד מִתְקַדֶּשֶׁת בִּבְיאָה, וְאִם בָּא עָלֶיהָ יָבָם — קָנָאָה, וְחַיָּבִין עָלֶיהָ מִשּׁוּם אֵשֶׁת אִישׁ, וּמְטַמְּאָה אֶת בּוֹעֲלָהּ לְטַמֵּא מִשְׁכָּב תַּחְתּוֹן כְּעֶלְיוֹן.
Rava said: We, too, learn in the following baraita that there is no legal significance to an act of intercourse with a girl less than three years old: A girl three years and one day old can be betrothed via sexual intercourse; and if she was a yevama and her yavam had intercourse with her, he has acquired her; and a man who has intercourse with her while she is married to someone else is liable on her account because of the prohibition of intercourse with a married woman; and if she experiences a menstrual discharge she renders ritually impure a man who has intercourse with her, so that he renders impure the object upon which he lies like the upper one.

Yevamot 57b:3 :

Rava said:

We (the Jews) also learn from the following baraita that there is no legal significance to intercourse with a girl under the age of three:

a girl three years and one day old can be engaged through sexual intercourse;

and if she was a yevama and her yavam had intercourse with her, he acquired her;

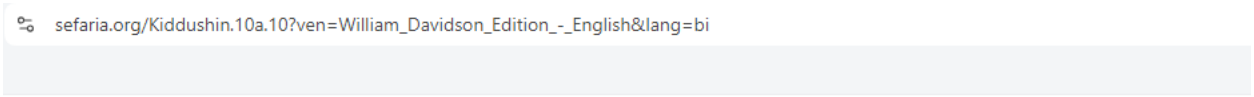
and a man who has intercourse with her while she is married to someone else is liable on her behalf because of the prohibition against intercourse with a married woman;

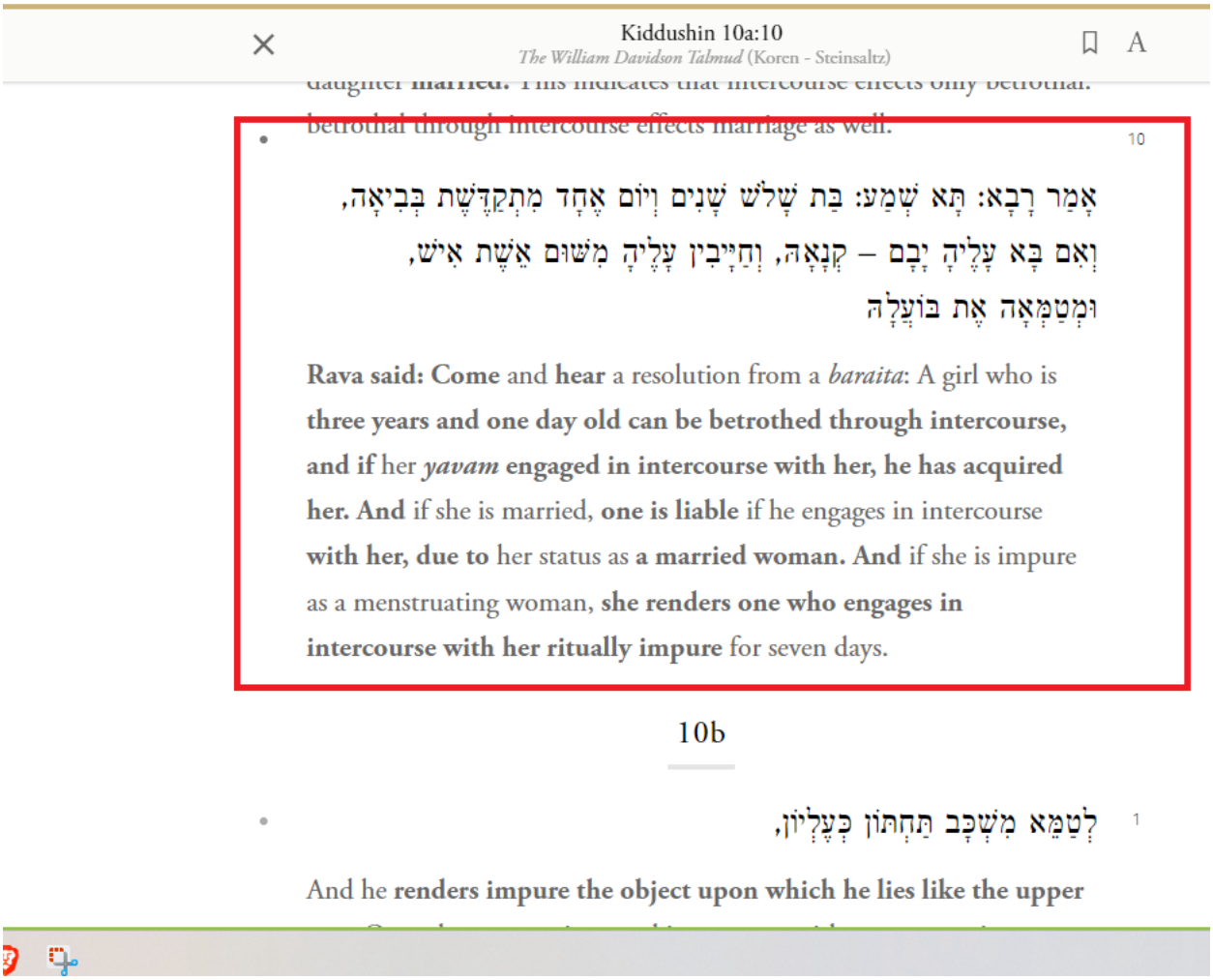
and if she experiences menstrual pain, she makes a man who has intercourse with her ritually unclean, so that he makes the object on which he lies as unclean as the upper one.

Mentioned in Kiddushin 10a:10

- *We the Jews can and may, according to their/our Jewish law, fuck any girl of 3 years old with the result that they can make this baby their own because if a Jew fucks a baby of 3 years old, then the father of this baby obliged to give his baby to the other pedophile Jew to marry.*

https://www.sefaria.org/Kiddushin.10a.10?ven=William_Davidson_Edition_-_English&lang=bi




Kiddushin 10a:10
The William Davidson Talmud (Koren - Steinsaltz)
A
betrothal through intercourse effects marriage as well.
10
אָמַר רָבָא: תָּא שְׁמַע: בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד מִתְקַדֶּשֶׁת בִּבְיאָה,
וְאִם בָּא עָלֶיהָ יָבָם – קְנָאָה, וְחַיָּיבִין עָלֶיהָ מִשּׁוּם אֵשֶׁת אִישׁ,
וּמְטַמְּאָה אֶת בּוֹעֲלָהּ
Rava said: Come and hear a resolution from a baraita: A girl who is three years and one day old can be betrothed through intercourse, and if her yavam engaged in intercourse with her, he has acquired her. And if she is married, one is liable if he engages in intercourse with her, due to her status as a married woman. And if she is impure as a menstruating woman, she renders one who engages in intercourse with her ritually impure for seven days.
10b
1
לְטַמֵּא מִשְׁכָּב תַּחְתּוֹן כְּעֶלְיוֹן,
And he renders impure the object upon which he lies like the upper

Kiddushin 10a:10 :

Rava said:

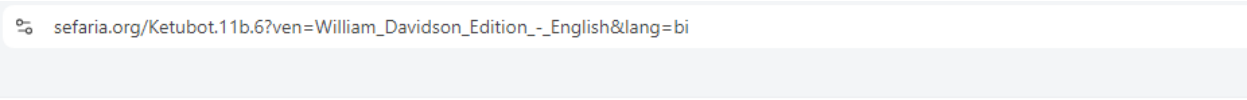
Come and hear a decision from a baraita:

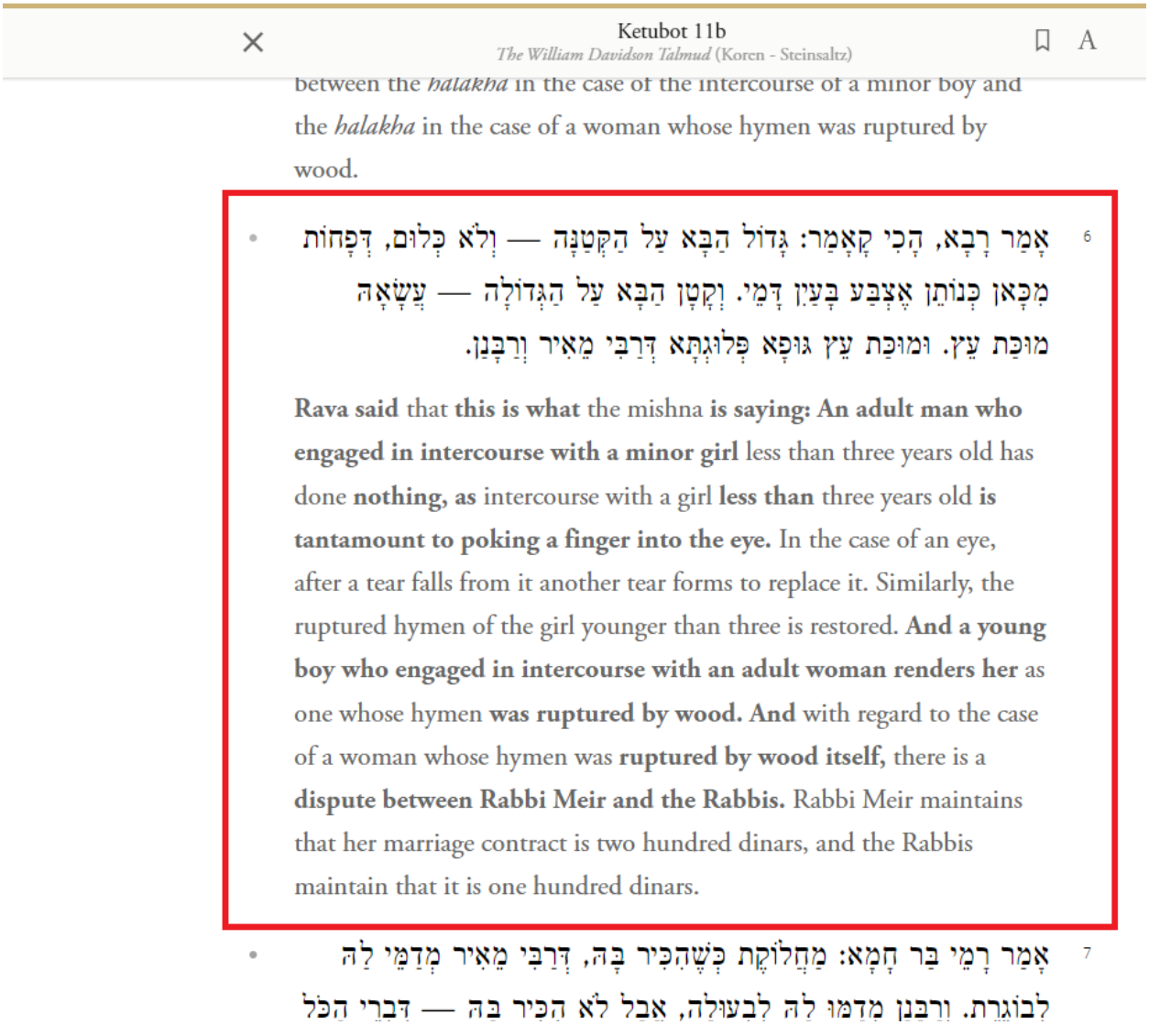
a girl who is three years and one day old can be betrothed by sexual intercourse, and if her yavam has had intercourse with her, he has acquired her.

Mentioned in Ketubot 11b:6:

- *An adult Jewish man who has had sexual intercourse with a baby under the age of three has not done anything bad, because these Jews know from experience with sex with babies under the age of three that the torn hymen of the girl under the age of three repairs.*

https://www.sefaria.org/Ketubot.11b.6?ven=William_Davidson_Edition_-_English&lang=bi




Ketubot 11b
The William Davidson Talmud (Koren - Steinsaltz)
A
between the halakha in the case of the intercourse of a minor boy and the halakha in the case of a woman whose hymen was ruptured by wood.
6 אָמַר רָבָא, הָכִי קָאָמַר: גָּדוֹל הַבָּא עַל הַקְּטַנָּה — וְלֹא כְּלוּם, דִּפְחוֹת מִכָּאן כְּנוֹתֵן אֶצְבַּע בְּעֵין דָּמֵי. וְקָטָן הַבָּא עַל הַגְּדוֹלָה — עֲשָׂאָהּ מוּכַּת עֵץ. וּמוּכַּת עֵץ גּוּפָא פְּלוּגְתָּא דְּרַבִּי מֵאִיר וְרַבָּנַן.
Rava said that this is what the mishna is saying: An adult man who engaged in intercourse with a minor girl less than three years old has done nothing, as intercourse with a girl less than three years old is tantamount to poking a finger into the eye. In the case of an eye, after a tear falls from it another tear forms to replace it. Similarly, the ruptured hymen of the girl younger than three is restored. And a young boy who engaged in intercourse with an adult woman renders her as one whose hymen was ruptured by wood. And with regard to the case of a woman whose hymen was ruptured by wood itself, there is a dispute between Rabbi Meir and the Rabbis. Rabbi Meir maintains that her marriage contract is two hundred dinars, and the Rabbis maintain that it is one hundred dinars.
7 אָמַר רָמֵי בַּר חָמָא: מַחֲלוֹקֶת כְּשֶׁהִכִּיר בָּהּ, דְּרַבִּי מֵאִיר מְדַמֵּי לַהּ לְבוֹגֶרֶת. וְרַבָּנַן מְדַמּוּ לַהּ לִבְעוּלָה, אֲבָל לֹא הִכִּיר בָּהּ — דִּבְרֵי הַכֹּל

Ketubot 11b:6 :

Rava said that this is what the Mishnah says:

An adult man who has had intercourse with a minor girl under three years old has done nothing, as intercourse with a girl under three years old is tantamount to sticking a finger in the eye. .

In the case of an eye, after a tear falls out, another tear forms to replace it.

In the same way, the torn hymen of the girl under three years of age is repaired.

And a young boy who had intercourse with a grown woman portrays her as one whose hymen was torn by wood.

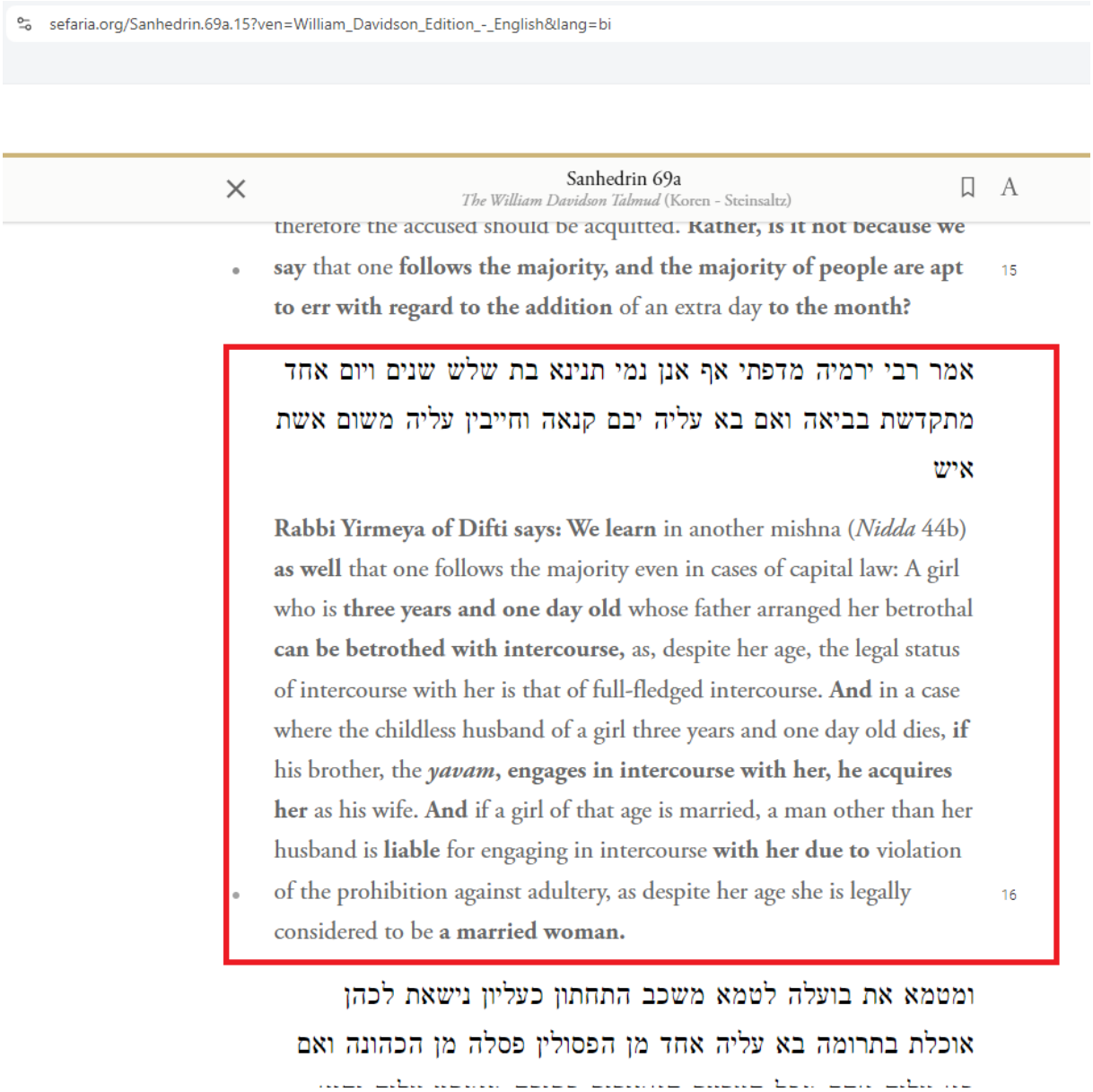
And regarding the case of a woman whose hymen was torn by the wood itself, there is a dispute between Rabbi Meir and the Rabbis.

Rabbi Meir claims that her marriage contract is for two hundred dinars, and the rabbis claim that it is one hundred dinars.

Mentioned in Sanhedrin 69a:15:

- *If a (pedophile) Jew who is married to a three-year-old baby dies, then it is permitted for the brother of the deceased (pedophile) Jew to have sexual intercourse with this 3-year-old baby, after which this brother may legally and can marry this 3 year old baby.*
- *A 3-year-old baby who is married to the (pedophile) Jew; according to Jewish laws, adultery may not be committed on this 3-year-old baby because this baby is 3 years old and older. older is married and should be treated like an adult woman.*

https://www.sefaria.org/Sanhedrin.69a.15?ven=William_Davidson_Edition_-_English&lang=bi


sefaria.org/Sanhedrin.69a.15?ven=William_Davidson_Edition_-_English&lang=bi
Sanhedrin 69a
The William Davidson Talmud (Koren - Steinsaltz)
A
therefore the accused should be acquitted. Rather, is it not because we
say that one follows the majority, and the majority of people are apt 15
to err with regard to the addition of an extra day to the month?
אמר רבי ירמיה מדפתי אף אנן נמי תנינא בת שלש שנים ויום אחד
מתקדשת בביאה ואם בא עליה יבם קנאה וחייבין עליה משום אשת
איש
Rabbi Yirmeya of Difti says: We learn in another mishna (Nidda 44b)
as well that one follows the majority even in cases of capital law: A girl
who is three years and one day old whose father arranged her betrothal
can be betrothed with intercourse, as, despite her age, the legal status
of intercourse with her is that of full-fledged intercourse. And in a case
where the childless husband of a girl three years and one day old dies, if
his brother, the yavam, engages in intercourse with her, he acquires
her as his wife. And if a girl of that age is married, a man other than her
husband is liable for engaging in intercourse with her due to violation
of the prohibition against adultery, as despite her age she is legally 16
considered to be a married woman.
ומטמא את בועלה לטמא משכב התחתון כעליון נישאת לכהן
אוכלת בתרומה בא עליה אחד מן הפסולין פסלה מן הכהונה ואם

Sanhedrin 69a:15 :

Rabbi Yirmeya of Difti says:

We also learn in another Mishnah (Niddah 44b) that one follows the majority even in cases of capital legislation:

a girl who is three years and one day old and whose father arranged her betrothal can be betrothed by sexual intercourse. since, despite her age, the legal status of intercourse with her is that of full intercourse.

And in case the childless husband of a girl of three years and one day old dies, he takes her as his wife if his brother, the yavam, has intercourse with her.

And if a girl of that age is married, a man other than her husband is liable for having intercourse with her for violation of the prohibition of adultery, since she is legally considered a married woman despite her age.

Mentioned in Sanhedrin 55b:4

- *A baby of three years and one day old is considered by the Jews as a person who can be fucked by an adult man because this baby of 3 years and older is considered fully grown and ready for sexual intercourse.*
- *And in the case where the Jewish husband of a girl (baby) of three years and one day old dies, his brother may take this baby of 3 years old as his wife by having sexual intercourse with this baby of 3 years and older have brother.*

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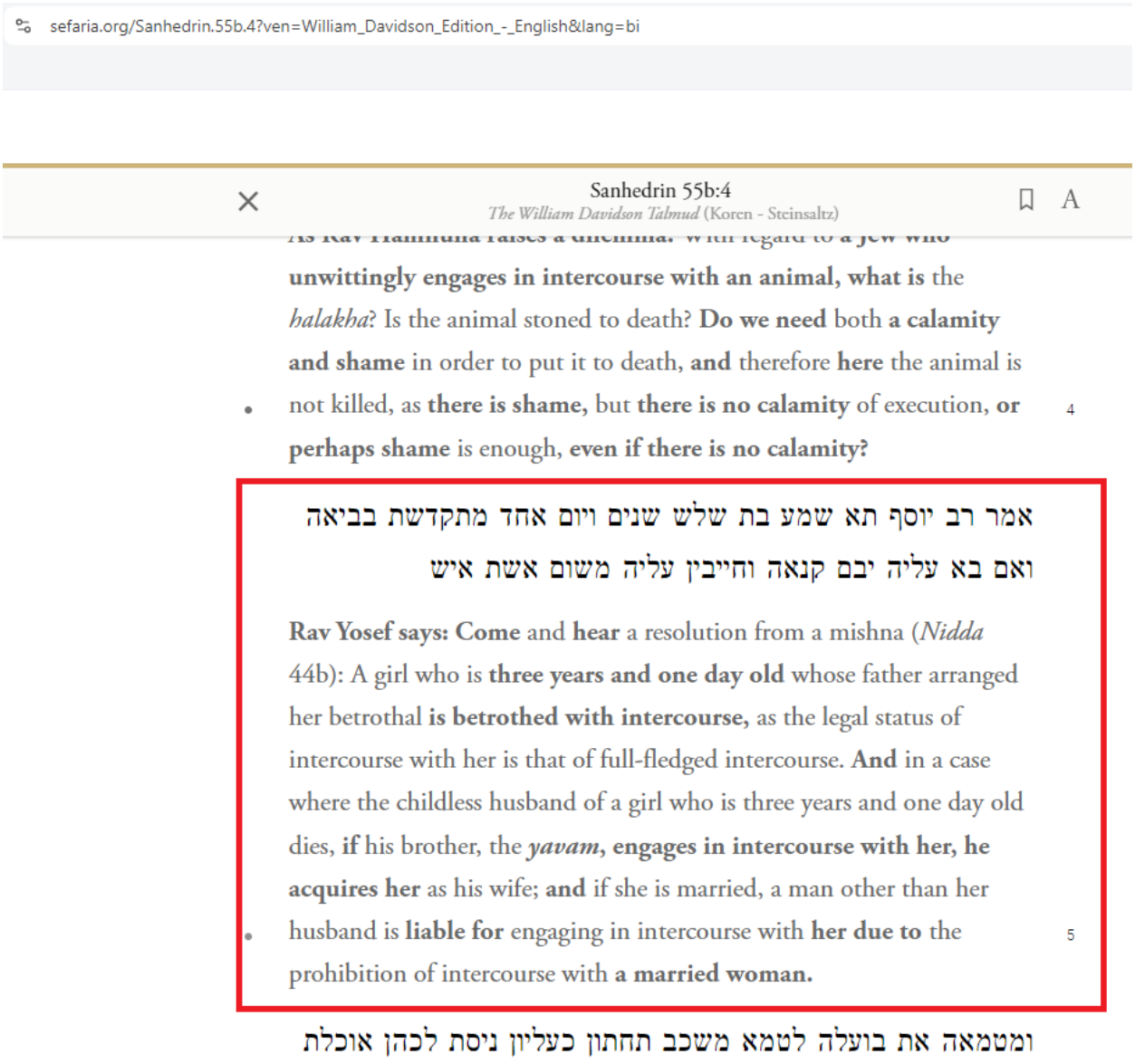
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Sanhedrin 55b:4
The William Davidson Talmud (Koren - Steinsaltz)
unwittingly engages in intercourse with an animal, what is the halakha? Is the animal stoned to death? Do we need both a calamity and shame in order to put it to death, and therefore here the animal is not killed, as there is shame, but there is no calamity of execution, or perhaps shame is enough, even if there is no calamity?
4
אמר רב יוסף תא שמע בת שלש שנים ויום אחד מתקדשת בביאה
ואם בא עליה יבם קנאה וחייבין עליה משום אשת איש
Rav Yosef says: Come and hear a resolution from a mishna (Nidda 44b): A girl who is three years and one day old whose father arranged her betrothal is betrothed with intercourse, as the legal status of intercourse with her is that of full-fledged intercourse. And in a case where the childless husband of a girl who is three years and one day old dies, if his brother, the yavam, engages in intercourse with her, he acquires her as his wife; and if she is married, a man other than her husband is liable for engaging in intercourse with her due to the prohibition of intercourse with a married woman.
5
ומטמאה את בועלה לטמא משכב תחתון כעליון ניסת לכהן אוכלת

Sanhedrin 55b:4 :

Rav Yosef says:

Come and listen to a resolution of a Mishnah (Niddah 44b):

A girl three years and one day old whose father arranged her betrothal is engaged to have sexual intercourse, since the legal status of sexual intercourse with her is that of full intercourse (mature sexual intercourse).

And in the case where the childless husband of a girl of three years and one day old dies, he takes her as his wife if his brother, the yavam, has intercourse with her;

and if she is married, a man other than her husband is liable for having intercourse with her because of the prohibition against intercourse with a married woman.

Mentioned in Rambam Introduction to the Mishnah 8:32

- *Our Jewish faith teaches Jews that sexual intercourse with a baby under three years of age is not sexual intercourse, it is a 'law of Moshe from Sinai.*
- *In other words:*
- *The Jews and their Jewish faith indicate that sexual abuse with a baby under 3 years old is not sexual intercourse but a Jewish ritual within the meaning of the commandment of God.*
- *This means that Jews and their Jewish faith give permission to have sex with both babies under 3 years old and with babies over 3 years old.*
- *This is because we the Jews consider (our)themselves superior people*

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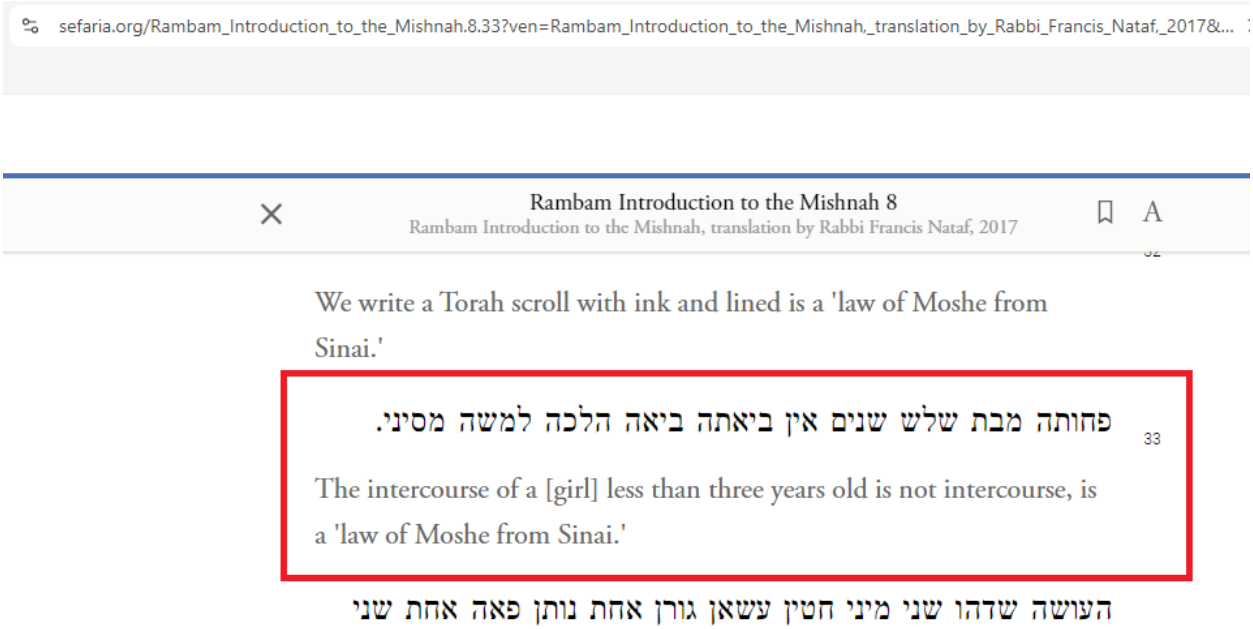
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Rambam Introduction to the Mishnah 8
Rambam Introduction to the Mishnah, translation by Rabbi Francis Nataf, 2017
A
We write a Torah scroll with ink and lined is a 'law of Moshe from Sinai.'
פחותה מבת שלש שנים אין ביאתה ביאה הלכה למשה מסיני.
33
The intercourse of a [girl] less than three years old is not intercourse, is a 'law of Moshe from Sinai.'
העושה שדהו שני מיני חטין עשאן גורן אחת נותן פאה אחת שני

Rambam Introduction to the Mishnah 8:32 :

The sexual intercourse of a [girl] under three years old is not sexual intercourse, it is a 'law of Moshe from Sinai.

Mentioned in Yevamot 57b:5:

- *The Jewish faith also teaches all Jews that if a baby is under 3 years old, this baby is still suitable for marriage to a Jewish adult man.*

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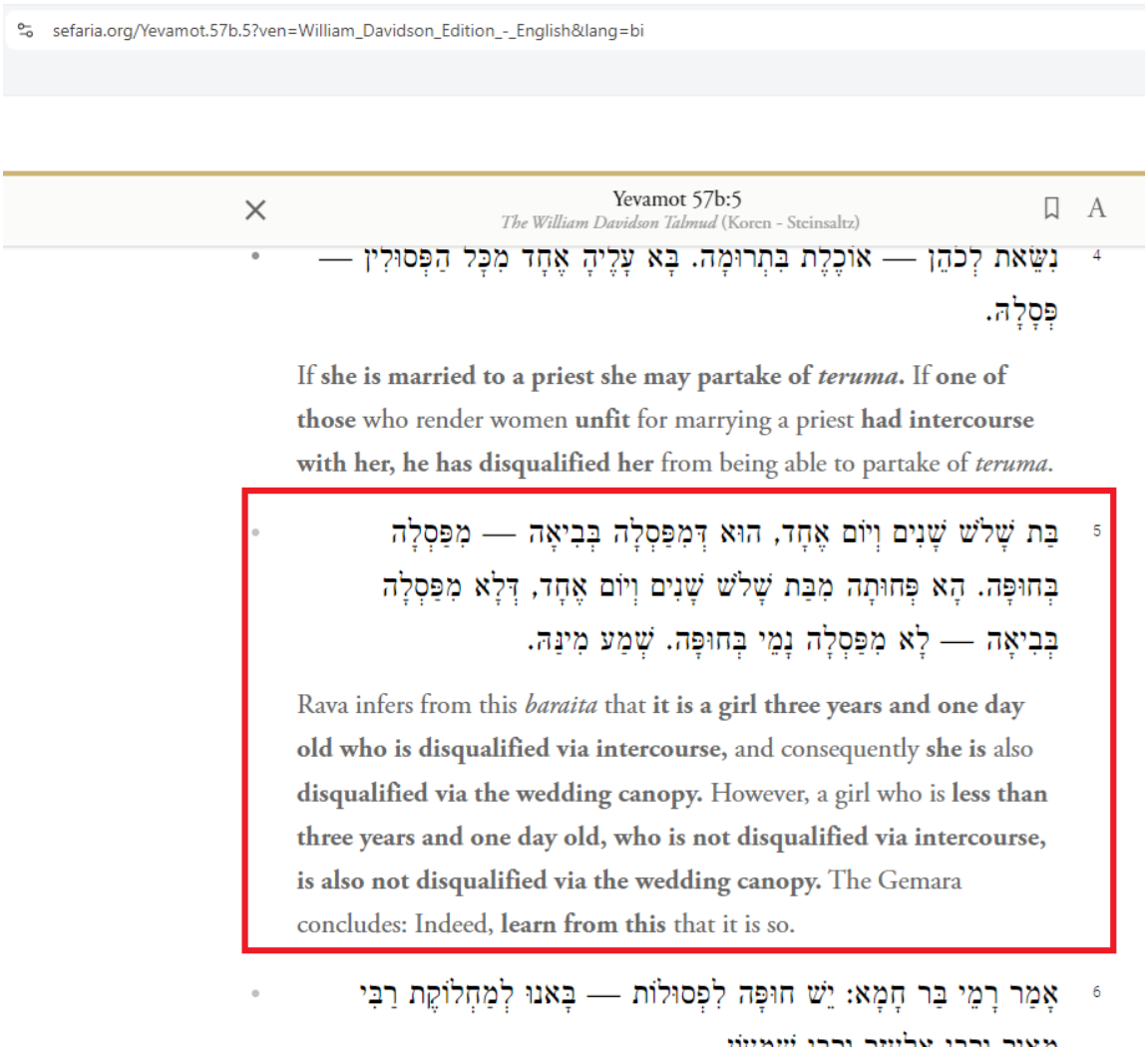
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Yevamot 57b:5
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4 נִשֵּׂאת לְכֹהֵן — אוֹכֶלֶת בִּתְרוּמָה. בָּא עָלֶיהָ אֶחָד מִכָּל הַפְּסוּלִין — פְּסָלָהּ.
If she is married to a priest she may partake of teruma. If one of those who render women unfit for marrying a priest had intercourse with her, he has disqualified her from being able to partake of teruma.
5 בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, הוּא דְּמִפַּסְלָה בְּבִיאָה — מִפַּסְלָה בְּחוּפָּה. הָא פְּחוּתָה מִבַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, דְּלָא מִפַּסְלָה בְּבִיאָה — לָא מִפַּסְלָה נָמֵי בְּחוּפָּה. שְׁמַע מִינַּהּ.
Rava infers from this baraita that it is a girl three years and one day old who is disqualified via intercourse, and consequently she is also disqualified via the wedding canopy. However, a girl who is less than three years and one day old, who is not disqualified via intercourse, is also not disqualified via the wedding canopy. The Gemara concludes: Indeed, learn from this that it is so.
6 אָמַר רָמֵי בַּר חָמָא: יֵשׁ חוּפָּה לִפְסוּלוֹת — בָּאנוּ לְמַחְלוֹקֶת רַבִּי

Yevamot 57b:5 :

Rava deduces from this baraita:

That it is a girl of three years and one day old, who is disqualified through sexual intercourse, and that she is therefore also disqualified through the marriage canopy.

However, a girl who is under three years and one day old and is not disqualified through sexual intercourse is also not disqualified through marriage heaven.

The Gemara concludes: The Teaching indeed shows that it is so.

Mentioned in Yevamot 60b:11:

- *The Jews in their Jewish faith warn all Jews not to violate Jewish morals regarding sexual intercourse with a baby aged 3 years and older if the baby is not ripe for sexual intercourse.*
- *This sexual intercourse is defined by the Jews in the following manner, viz*
- *The Jews and their Jewish faith can take a 3-year-old baby who, according to their Jewish faith, determines that this 3-year-old baby is suitable for sex and marriage by bringing this 3-year-old baby to their Jewish High Priest.*
- *If this 3 year old baby turned pale, it was known that she was fit for intercourse, sex and marriage (pedophilia), and any 3 year old baby whose face did not turn pale was therefore known to be the 3 year old baby. years old, was not suitable for intercourse, sex and marriage.*
- *A sign of violation of sexual morality is the disease hidrokan, which causes a person's face to become pale.*

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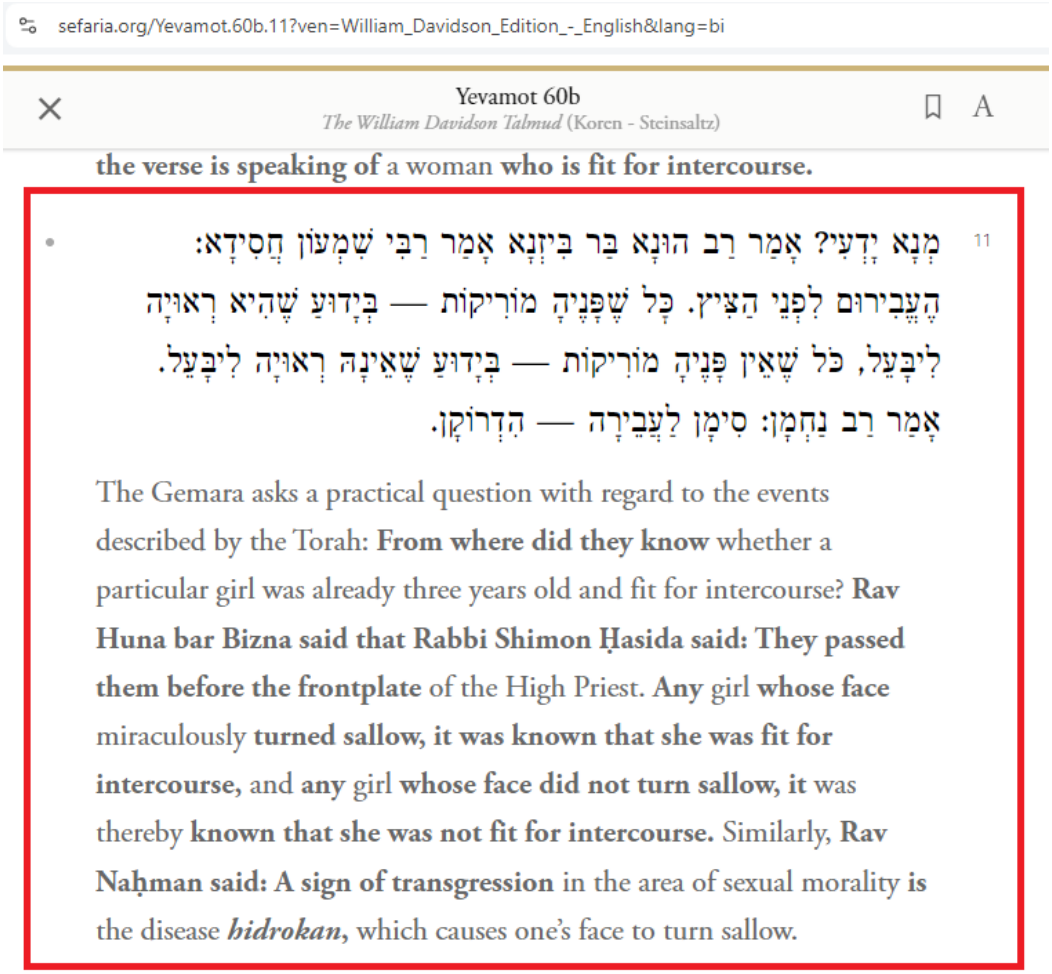
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Yevamot 60b
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the verse is speaking of a woman who is fit for intercourse.
11
מְנָא יָדְעִי? אָמַר רַב הוּנָא בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא:
הֶעֱבִירוּם לִפְנֵי הַצִּיץ. כָּל שֶׁפָּנֶיהָ מוֹרִיקוֹת — בְּיָדוּעַ שֶׁהִיא רְאוּיָה
לְיִבָּעֵל, כֹּל שֶׁאֵין פָּנֶיהָ מוֹרִיקוֹת — בְּיָדוּעַ שֶׁאֵינָהּ רְאוּיָה לְיִבָּעֵל.
אָמַר רַב נַחְמָן: סִימָן לַעֲבֵירָה — הִדְרוֹקָן.
The Gemara asks a practical question with regard to the events described by the Torah: From where did they know whether a particular girl was already three years old and fit for intercourse? Rav Huna bar Bizna said that Rabbi Shimon Ḥasida said: They passed them before the frontplate of the High Priest. Any girl whose face miraculously turned sallow, it was known that she was fit for intercourse, and any girl whose face did not turn sallow, it was thereby known that she was not fit for intercourse. Similarly, Rav Naḥman said: A sign of transgression in the area of sexual morality is the disease hidrokan, which causes one's face to turn sallow.

Yevamot 60b:11 :

The Gemara asks a practical question regarding the events described by the Torah:

Where did they know whether a particular girl was already three years old and suitable for sexual intercourse?

Rav Huna bar Bizna said that Rabbi Shimon Ḥasida said:

They passed them before the faceplate of the High Priest.

Any girl whose face miraculously turned pale was known to be fit for intercourse, and any girl whose face did not pale was known thereby to be unfit for intercourse.

Similarly, Rav Naḥman said:

A sign of violation in the field of sexual morality is the disease hidrokan, which causes a person's face to become pale.

Mentioned in Yevamot 57 b:2

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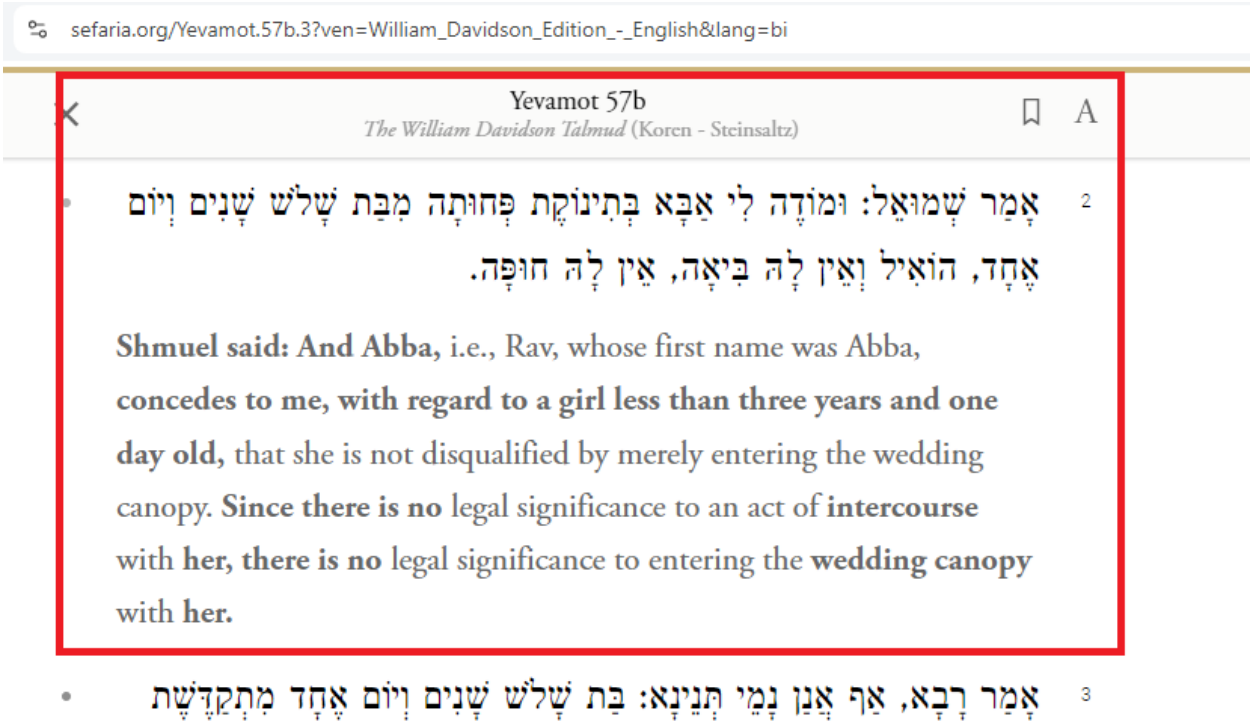
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Yevamot 57b
The William Davidson Talmud (Koren - Steinsaltz)
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אָמַר שְׁמוּאֵל: וּמוֹדֶה לִי אַבָּא בִּתִינוֹקֶת פְּחוּתָה מִבַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, הוֹאִיל וְאֵין לָהּ בִּיאָה, אֵין לָהּ חוּפָּה.
Shmuel said: And Abba, i.e., Rav, whose first name was Abba, concedes to me, with regard to a girl less than three years and one day old, that she is not disqualified by merely entering the wedding canopy. Since there is no legal significance to an act of intercourse with her, there is no legal significance to entering the wedding canopy with her.
3
אָמַר רָבָא, אַף אֲנַן נָמֵי תְּנֵינָא: בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד מִתְקַדֶּשֶׁת

Yevamot 57b:2 :

Shmuel said: And Abba, i.e. Rav, whose first name was Abba, admits to me,

regarding a girl under three years and one day old, that she is not disqualified merely by entering the wedding heaven. Since there is no legal significance to an act of intercourse with her, there is also no legal significance to entering marital heaven with her.

Mentioned in Niddah 44b:15:

- *The Jewish scholars argue among themselves about sex and marriage with a 3 year old baby.*
- *Jewish law literally states that the best and most perfect baby to fuck and marry must be one that is exactly 3 years and one day old.*

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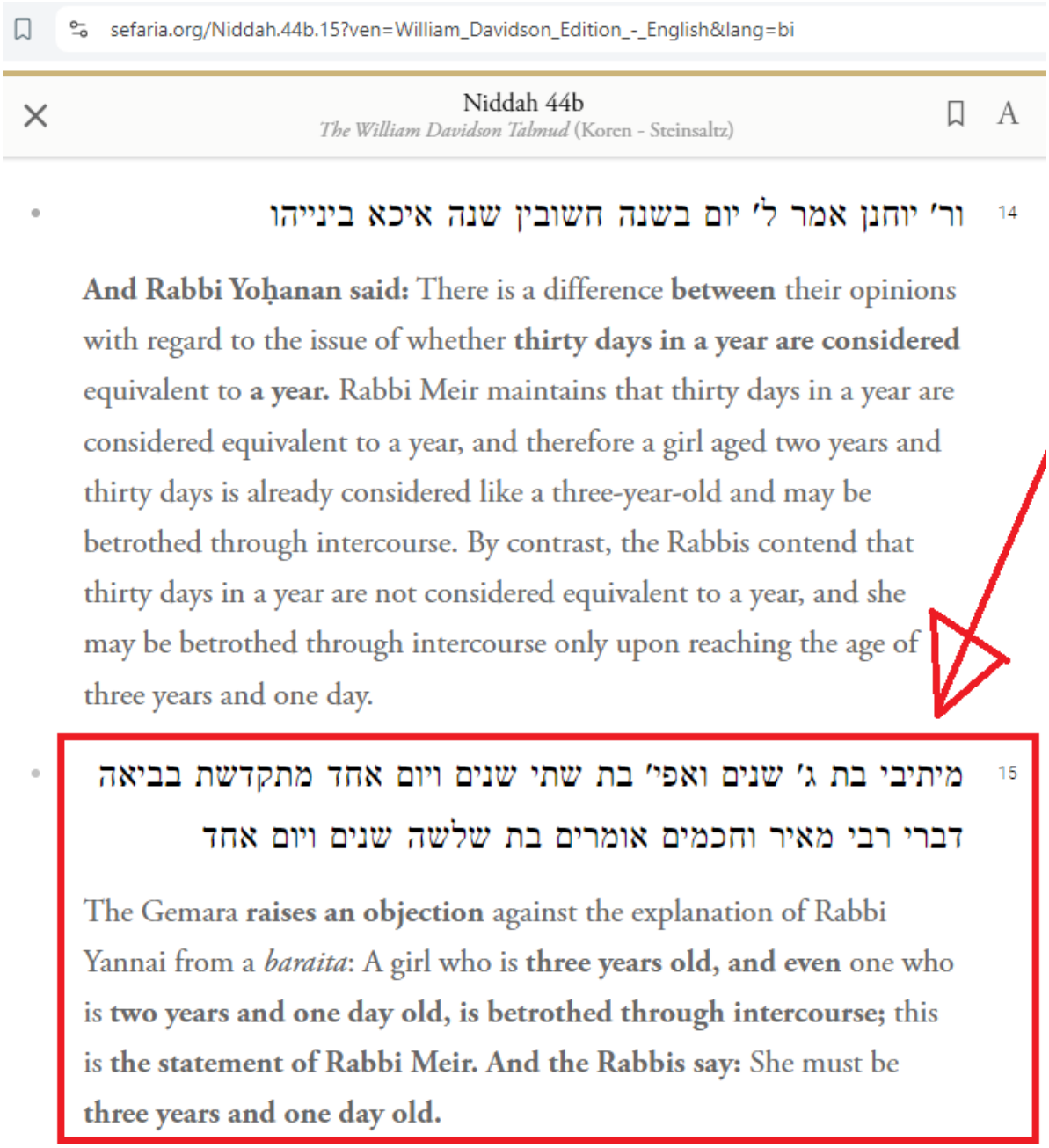
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Niddah 44b
The William Davidson Talmud (Koren - Steinsaltz)
14 ור׳ יוחנן אמר ל׳ יום בשנה חשובין שנה איכא בינייהו
And Rabbi Yoḥanan said: There is a difference between their opinions with regard to the issue of whether thirty days in a year are considered equivalent to a year. Rabbi Meir maintains that thirty days in a year are considered equivalent to a year, and therefore a girl aged two years and thirty days is already considered like a three-year-old and may be betrothed through intercourse. By contrast, the Rabbis contend that thirty days in a year are not considered equivalent to a year, and she may be betrothed through intercourse only upon reaching the age of three years and one day.
15 מיתיבי בת ג׳ שנים ואפי׳ בת שתי שנים ויום אחד מתקדשת בביאה דברי רבי מאיר וחכמים אומרים בת שלשה שנים ויום אחד
The Gemara raises an objection against the explanation of Rabbi Yannai from a baraita: A girl who is three years old, and even one who is two years and one day old, is betrothed through intercourse; this is the statement of Rabbi Meir. And the Rabbis say: She must be three years and one day old.

Niddah 44b:15 :

The Gemara objects to Rabbi Yannai's explanation of a baraita:

“a girl of three years old,

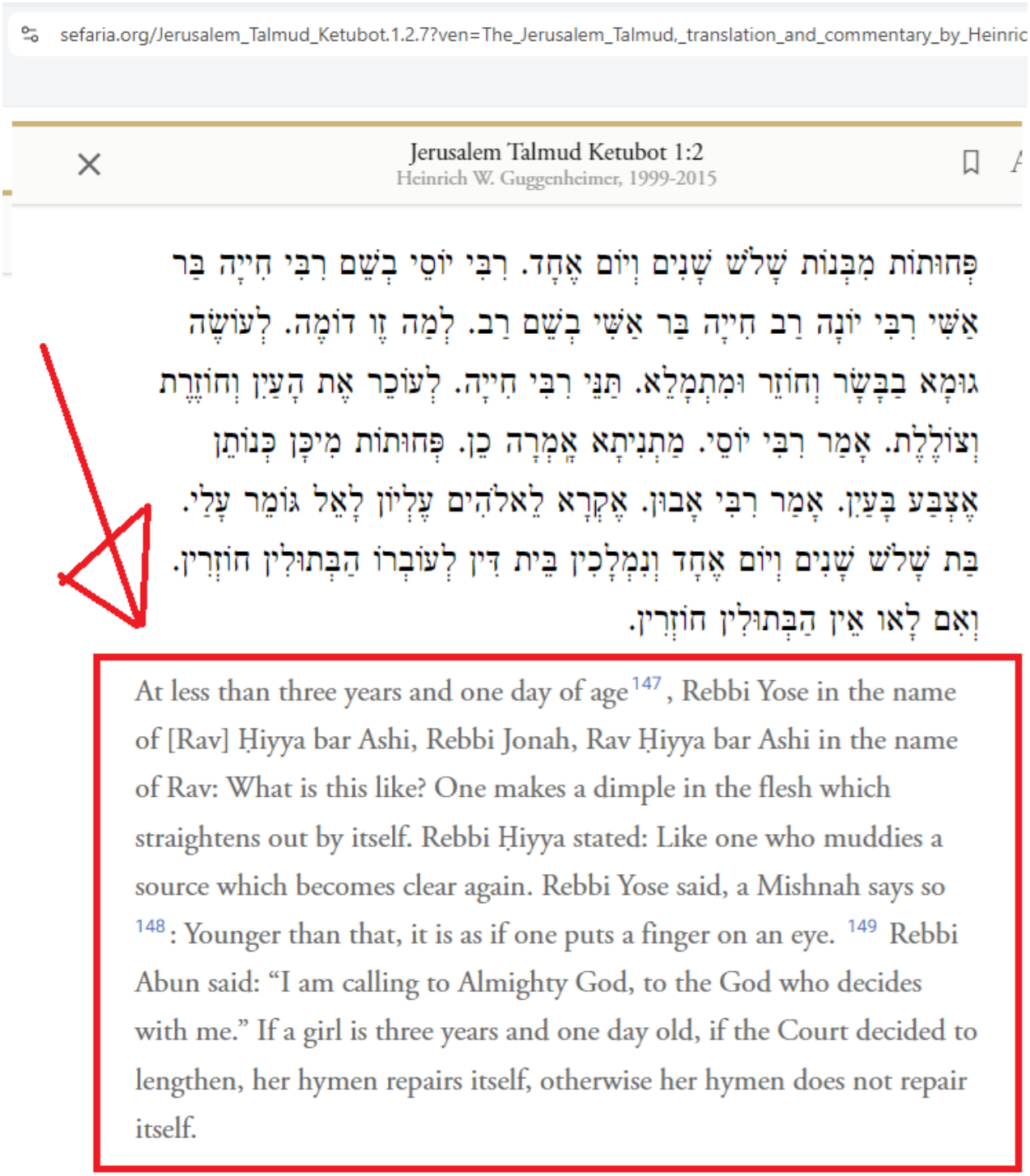
and even one who is two years and one day old, is betrothed by sexual intercourse;

this is Rabbi Meir's statement.

And the rabbis say: she must be three years and one day old.

Mentioned in Jerusalem Talmud Ketubot 1:2:7:

• Rebbi Abun admits that he is a pedophile and even calls the testimony of his God who has decided with him that if a girl is three years and one day old, and every Jewish man then fucks this baby of 3 years and one day old, which will then repair her hymen on its own.



At less than three years and one day of age[147], Rebbi Yose in the name of [Rav] Ḥiyya bar Ashi, Rebbi Jonah, Rav Ḥiyya bar Ashi in the name of Rav: What is this like? One makes a dimple in the flesh which straightens out by itself. Rebbi Ḥiyya stated: Like one who muddies a source which becomes clear again. Rebbi Yose said, a Mishnah says so [148]: Younger than that, it is as if one puts a finger on an eye. [149] Rebbi Abun said: "I am calling to Almighty God, to the God who decides with me." If a girl is three years and one day old, if the Court decided to lengthen, her hymen repairs itself, otherwise her hymen does not repair itself.

Jerusalem Talmud Ketubot 1:2:7 :

At less than three years and one day old,

Rebbi Yose in the name of [Rav] Ḥiyya bar Ashi, Rebbi Jonah, Rav Ḥiyya bar Ashi in the name of Rav:

How is this?

A hole is made in the flesh, which straightens itself out.

Rebbi Ḥiyya said:

Like someone who obscures a source that becomes clear again.

Rebbi Yose said, a Mishnah says it: Younger than that, it's like putting a finger on an eye.

Rebbi Abun said:

“I call on God Almighty, the God who decides with me.”

When a girl is three years and one day old, her hymen repairs itself, if the Court decides to renew it, otherwise her hymen does not repair itself.

Mentioned in Tosefta Ketubot 3:10:

• *According to their Jewish faith, the Jews are allowed to sell their daughter as a slave to another Jew as soon as she is born as a newborn until she grows pubic hair, and the father will then not receive a fine from the Jewish High Priests if his daughter whom he sold as a baby , then gets raped by that Jew who bought his baby daughter.*

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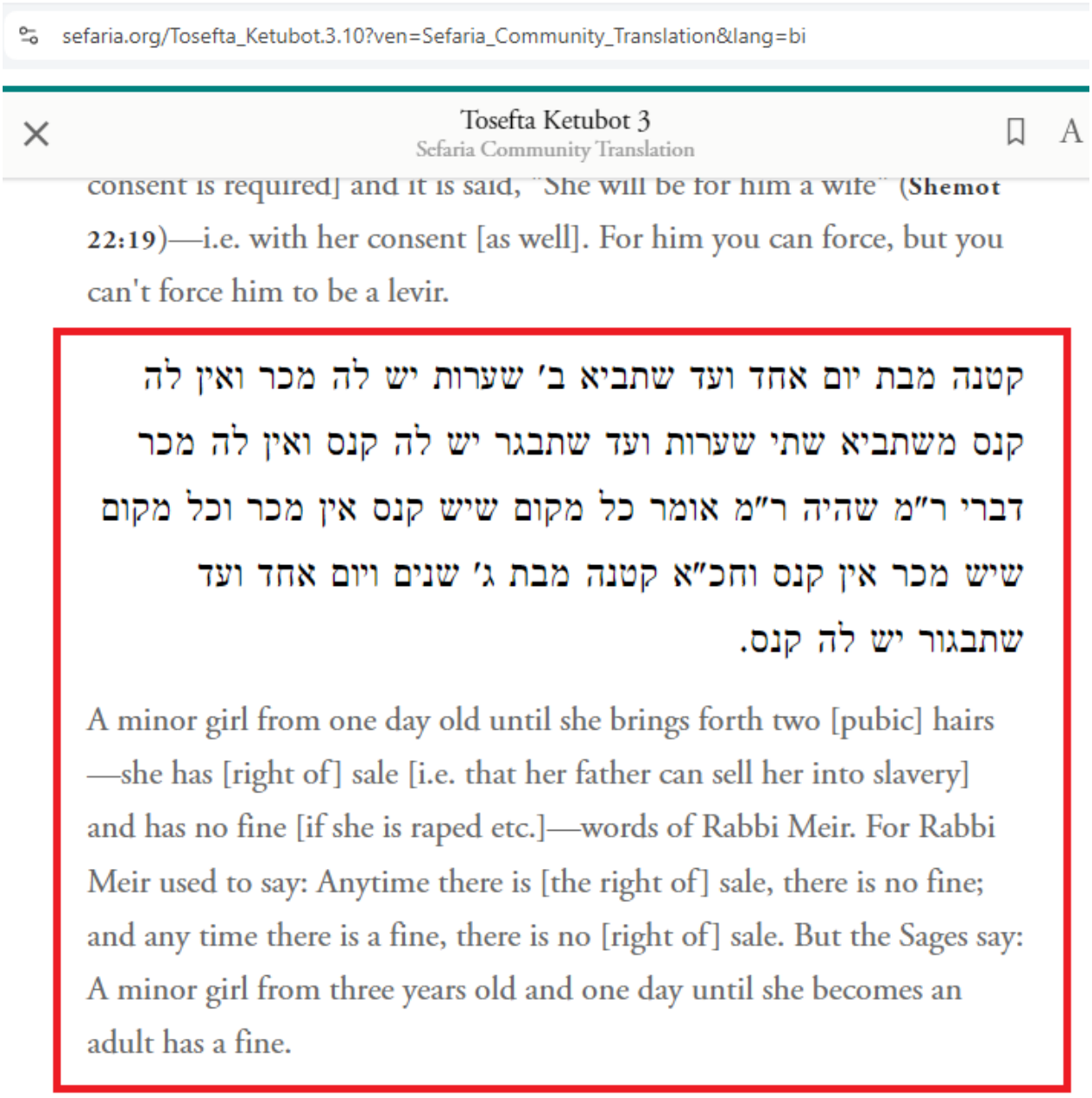
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Tosefta Ketubot 3
Sefaria Community Translation
consent is required] and it is said, "She will be for him a wife" (Shemot 22:19)—i.e. with her consent [as well]. For him you can force, but you can't force him to be a levir.
קטנה מבת יום אחד ועד שתביא ב' שערות יש לה מכר ואין לה קנס משתביא שתי שערות ועד שתבגר יש לה קנס ואין לה מכר דברי ר"מ שהיה ר"מ אומר כל מקום שיש קנס אין מכר וכל מקום שיש מכר אין קנס וחכ"א קטנה מבת ג' שנים ויום אחד ועד שתבגור יש לה קנס.
A minor girl from one day old until she brings forth two [pubic] hairs —she has [right of] sale [i.e. that her father can sell her into slavery] and has no fine [if she is raped etc.]—words of Rabbi Meir. For Rabbi Meir used to say: Anytime there is [the right of] sale, there is no fine; and any time there is a fine, there is no [right of] sale. But the Sages say: A minor girl from three years old and one day until she becomes an adult has a fine.

Tosefta Ketubot 3:10 :

A minor girl from one day old until she produces two [pubic] hairs

– she has [the right of] sale [this means that her father can sell her into slavery] and will not be fined [if she is raped, etc.] – so these are the words of Rabbi Meir.

Because Rabbi Meir always said:

Every time there is a [right to] sell, there is no penalty; and whenever a fine is imposed, there is no [right to] sell.

But the wise say:

A minor girl from three years and one day until she becomes an adult will be fined

Mentioned in Niddah 44b:13:

- *Jewish Highly Learned Priests discuss among themselves which baby is the perfect baby to be fucked and married;*
- *The Jewish faith teaches Jews that the perfect baby is one that is 3 years and 1 day old.*

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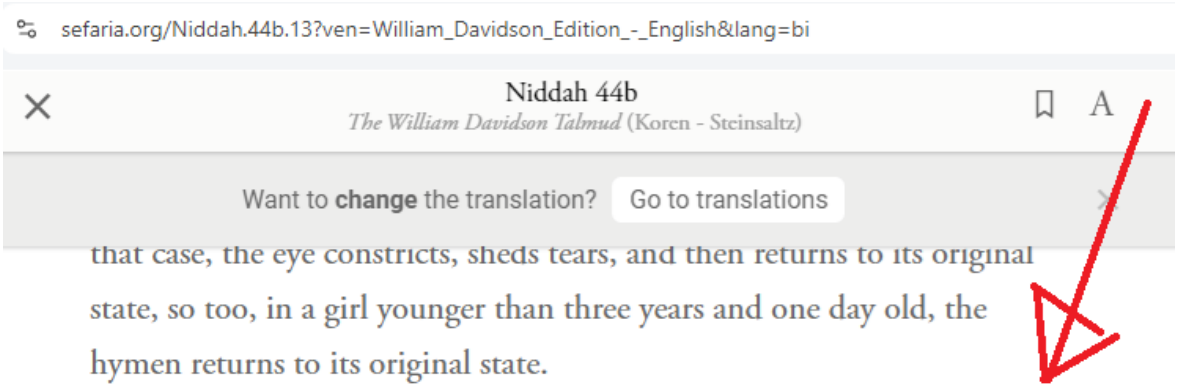
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Niddah 44b
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Want to change the translation?
Go to translations
that case, the eye constricts, sheds tears, and then returns to its original state, so too, in a girl younger than three years and one day old, the hymen returns to its original state.

13 **גמ׳** ת״ר בת ג׳ שנים מתקדשת בביאה דברי רבי מאיר וחכ״א בת ג׳ שנים ויום אחד מאי בינייהו אמרי דבי רבי ינאי ערב ראש השנה איכא בינייהו

GEMARA: The Sages taught in a *baraita*: **A girl** who is **three years** old **is betrothed through intercourse;** this is **the statement of Rabbi Meir. And the Rabbis say:** She must be **three years and one day old.** The Gemara asks: **What** is the difference **between** their opinions, as both agree that she cannot be betrothed before the age of three? The Sages **of the school of Rabbi Yannai said:** There is a difference **between** their opinions in the case of a girl on **the eve of the first day of** the fourth **year** of her life. According to Rabbi Meir, she can be betrothed through intercourse, as on this day three years are complete, whereas the Rabbis maintain that she cannot be betrothed in this manner, as she has not yet entered the first day of her fourth year.

14 ור׳ יוחנן אמר ל׳ יום בשנה חשובין שנה איכא בינייהו

And Rabbi Yohanan said: There is a difference **between** their opinions

Niddah 44b:13 :

GEMARA:

The sages taught in a baraita:

A girl of three years old becomes betrothed by sexual intercourse; this is Rabbi Meir's statement.

And the rabbis say: she must be three years and one day old.

The Gemara asks:

What is the difference between their opinions, since both agree that she cannot be engaged before the age of three?

The sages of Rabbi Yannai's school said:

There is a difference between their opinions in the case of a girl on the eve of the first day of the fourth year of life.

According to Rabbi Meir, she can be betrothed by sexual intercourse, since on this day three years have passed, while the Rabbis claim that she cannot be betrothed in this way, since she has not yet entered the first day of her fourth year.

Mentioned in Jerusalem Talmud Sanhedrin 1:2:35:

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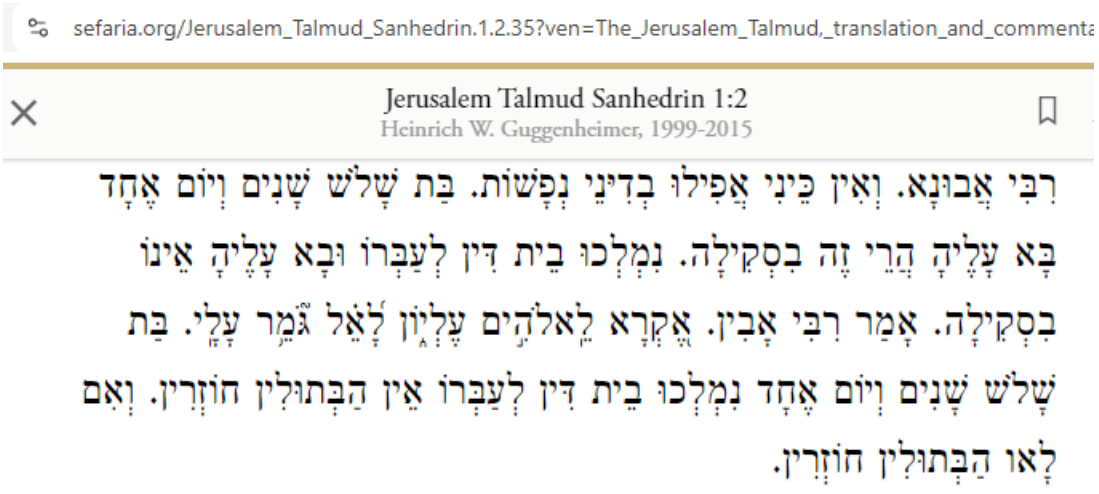


Rebbi Hoshaia, when he received witnesses at Kallirhoë, used to say to them: you should know the importance of the testimony that comes from your mouths; how much rent money depends on your mouths. Rebbi Abuna said, if it is so, it is even a matter of criminal law. If somebody sleeps with a girl three years and one day old, he is stoned. The court decides to lengthen, if he sleeps with her he is not stoned. Rebbi Abun said, *I am calling to Almighty God, to the God Who decides with me.* If a girl is three years and one day old, if the court decides to lengthen her hymen does (not) repair itself, otherwise it does [not] repair itself[219] The text here obviously is wrong, but is correct in the parallel texts. It is talmudic doctrine that a girl becomes nubile one day after her third birthday. If she should have been raped before that day, her hymen will regrow and she remains a virgin; after that day the deflowering is definitive. It is stated that her body will follow the calendar decreed by the court. .

- סְמִיכַת הַזְּקֵנִים וַעֲרִיפַת הָעֶגְלָה בִּשְׁלֹשָׁה דִּבְרֵי רִבִּי שִׁמְעוֹן. וְרִבִּי

Jerusalem Talmud Sanhedrin 1:2:35 :

When Rebbi Hoshaia received witnesses in Kallirhoe, he often said to them:

you must know the importance of the testimonies that come out of your mouths;

How much rent money depends on your mouth.

Rebbi Abuna said:

if so, it is even a matter of criminal law.

If someone sleeps with a girl who is three years and one day old, he gets stoned.

The court decides to extend, if he sleeps with her he is not stoned.

Rebbi Abun said:

I cry to God Almighty, to the God who decides with me.

If a girl is three years and one day old and the court decides to lengthen her hymen, it [doesn't] repair itself, otherwise it [doesn't] repair itself.

It is Talmudic teaching that a girl becomes marriageable one day after her third birthday.

If she had to be raped before that day, her hymen will grow back and she will remain a virgin;

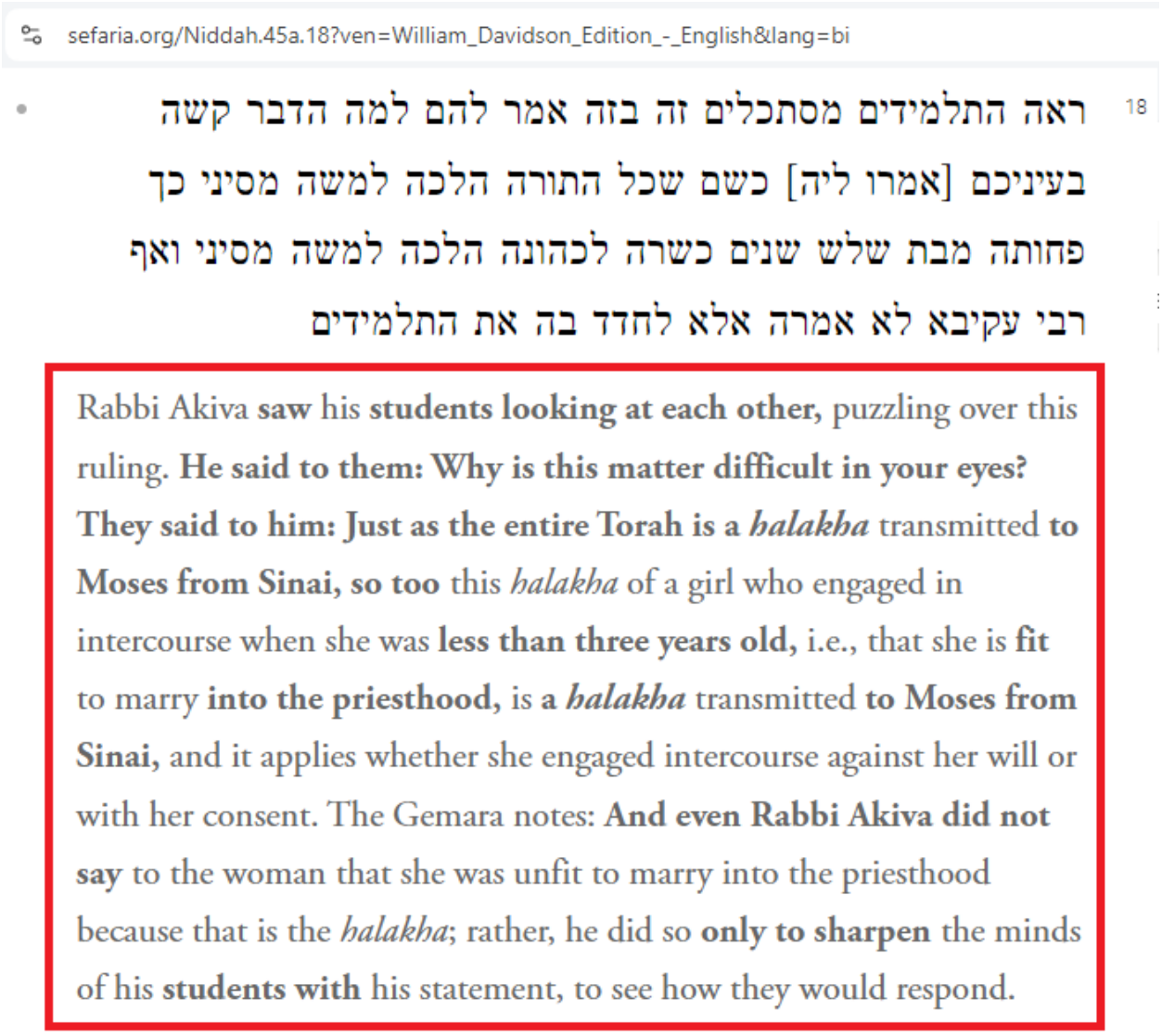
after that day the deflowering is final.

It is stated that her body will follow the calendar set by the court.

Mentioned in Niddah 45a:18:

- *Jewish Rabbi teaches his Jewish students that sex with a 3-year-old baby is the most normal thing in the world and the Jewish students confirm this.*

https://www.sefaria.org/Niddah.45a.18?ven=William_Davidson_Edition_-_English&lang=bi


sefaria.org/Niddah.45a.18?ven=William_Davidson_Edition_-_English&lang=bi
18
ראה התלמידים מסתכלים זה בזה אמר להם למה הדבר קשה
בעיניכם [אמרו ליה] כשם שכל התורה הלכה למשה מסיני כך
פחותה מבת שלש שנים כשרה לכהונה הלכה למשה מסיני ואף
רבי עקיבא לא אמרה אלא לחדד בה את התלמידים
Rabbi Akiva saw his students looking at each other, puzzling over this ruling. He said to them: Why is this matter difficult in your eyes? They said to him: Just as the entire Torah is a halakha transmitted to Moses from Sinai, so too this halakha of a girl who engaged in intercourse when she was less than three years old, i.e., that she is fit to marry into the priesthood, is a halakha transmitted to Moses from Sinai, and it applies whether she engaged intercourse against her will or with her consent. The Gemara notes: And even Rabbi Akiva did not say to the woman that she was unfit to marry into the priesthood because that is the halakha; rather, he did so only to sharpen the minds of his students with his statement, to see how they would respond.

Niddah 45a:18 :

Rabbi Akiva saw his students looking at each other, amazed at this statement.

He said to them:

Why is this matter difficult in your eyes?

They said to him:

Just as the entire Torah is a halakha transmitted from Sinai to Moses, so too is this halakha of a girl who had intercourse when she was less than three years old, that is, she is fit for marriage into the priesthood. , is a halakha transmitted to Moses from Sinai, and it applies regardless of whether she had sexual intercourse against her will or with her consent.

The Gemara notes:

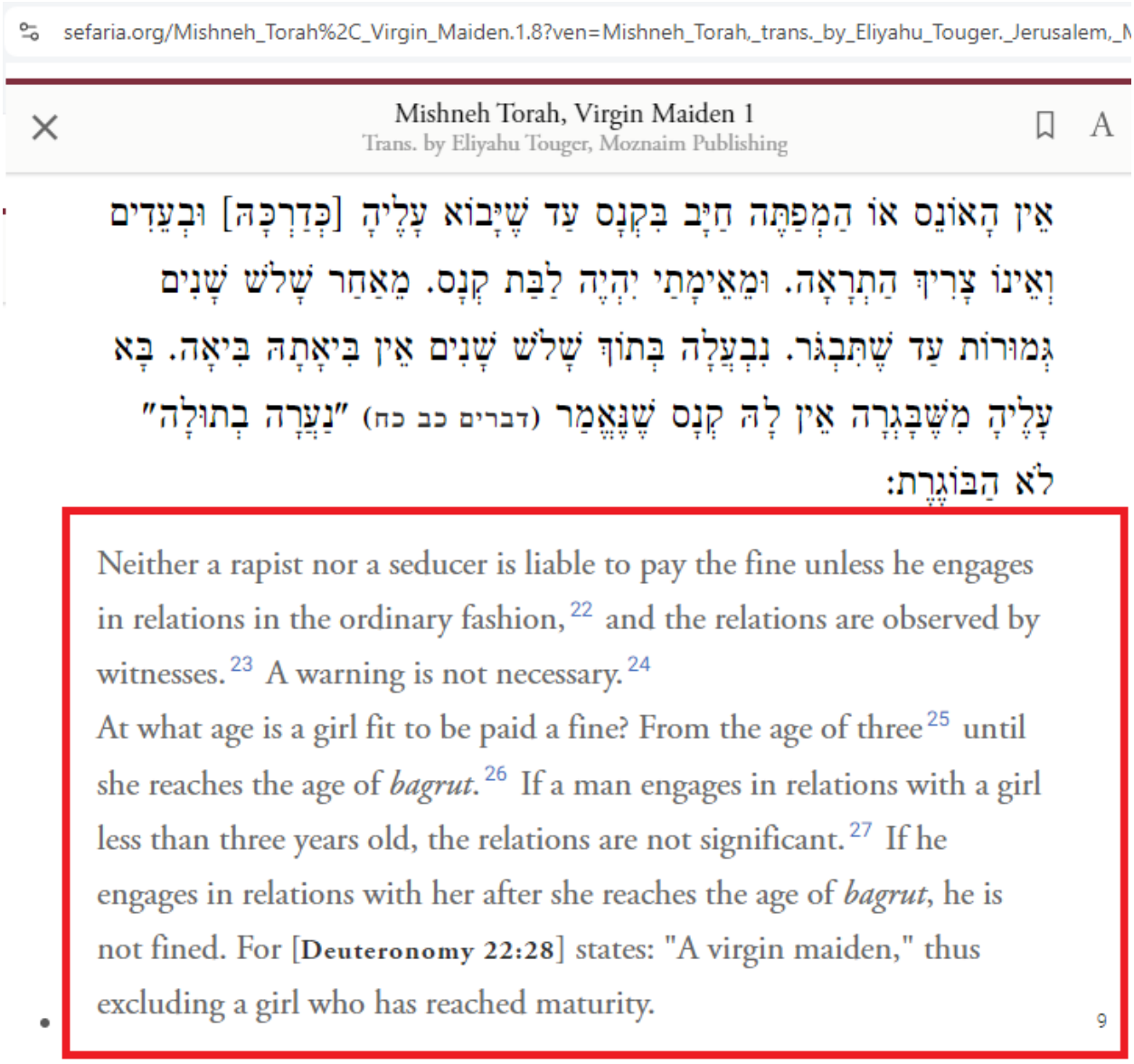
And even Rabbi Akiva did not tell the woman that she was unfit to marry into the priesthood, because that is the halakha;

rather, he did this just to sharpen the minds of his students with his statement, to see how they would respond.

Mentioned in Mishneh Torah, Virgin Maiden 1:8:

- *The Jewish faith teaches all Jews that:*
- *If a Jew enters into sexual relations with a baby under the age of three, the relations are not significant and this Jew will receive no punishment or fine and he can safely continue to fuck the baby under the age of 3.*

https://www.sefaria.org/Mishneh_Torah%2C_Virgin_Maiden.1.8?ven=Mishneh_Torah,_trans._by_Eliyahu_Touger._Jerusalem,_Moznaim_Pub._c1986-c2007&lang=bi


sefaria.org/Mishneh_Torah%2C_Virgin_Maiden.1.8?ven=Mishneh_Torah,_trans._by_Eliyahu_Touger._Jerusalem,_M
Mishneh Torah, Virgin Maiden 1
Trans. by Eliyahu Touger, Moznaim Publishing
A
אֵין הָאוֹנֵס אוֹ הַמְפַתֶּה חַיָּב בְּקְנָס עַד שֶׁיָּבוֹא עָלֶיהָ [כְּדַרְכָּהּ] וּבְעֵדִים
וְאֵינוֹ צָרִיךְ הַתְרָאָה. וּמֵאֵימָתַי יְהֵיה לַבַּת קְנָס. מֵאַחַר שָׁלֹשׁ שָׁנִים
גְּמוּרוֹת עַד שֶׁתִּבְגַּר. נִבְעֲלָה בְּתוֹךְ שָׁלֹשׁ שָׁנִים אֵין בִּיאָתָהּ בִּיאָה. בָּא
עָלֶיהָ מִשֶּׁבָּגְרָה אֵין לָהּ קְנָס שֶׁנֶּאֱמַר (דברים כב כח) "נַעֲרָה בְּתוּלָה"
לֹא הַבּוֹגֶרֶת:
Neither a rapist nor a seducer is liable to pay the fine unless he engages in relations in the ordinary fashion, 22 and the relations are observed by witnesses. 23 A warning is not necessary. 24
At what age is a girl fit to be paid a fine? From the age of three 25 until she reaches the age of *bagrut*. 26 If a man engages in relations with a girl less than three years old, the relations are not significant. 27 If he engages in relations with her after she reaches the age of *bagrut*, he is not fined. For [**Deuteronomy 22:28**] states: "A virgin maiden," thus excluding a girl who has reached maturity.
9

Mishneh Torah, Virgin Maiden 1:8 :

Neither a rapist nor a seducer is liable to pay the fine unless he enters into relations in the ordinary way and these relations are observed by witnesses.

A warning is not necessary.

At what age is a girl eligible for a fine?

From the age of three until she reaches the age of bagrut.

If a man enters into relationships with a girl under three years old, the relationships are not significant.

If he enters into relations with her after she reaches the age of bagrut, he will not be fined.

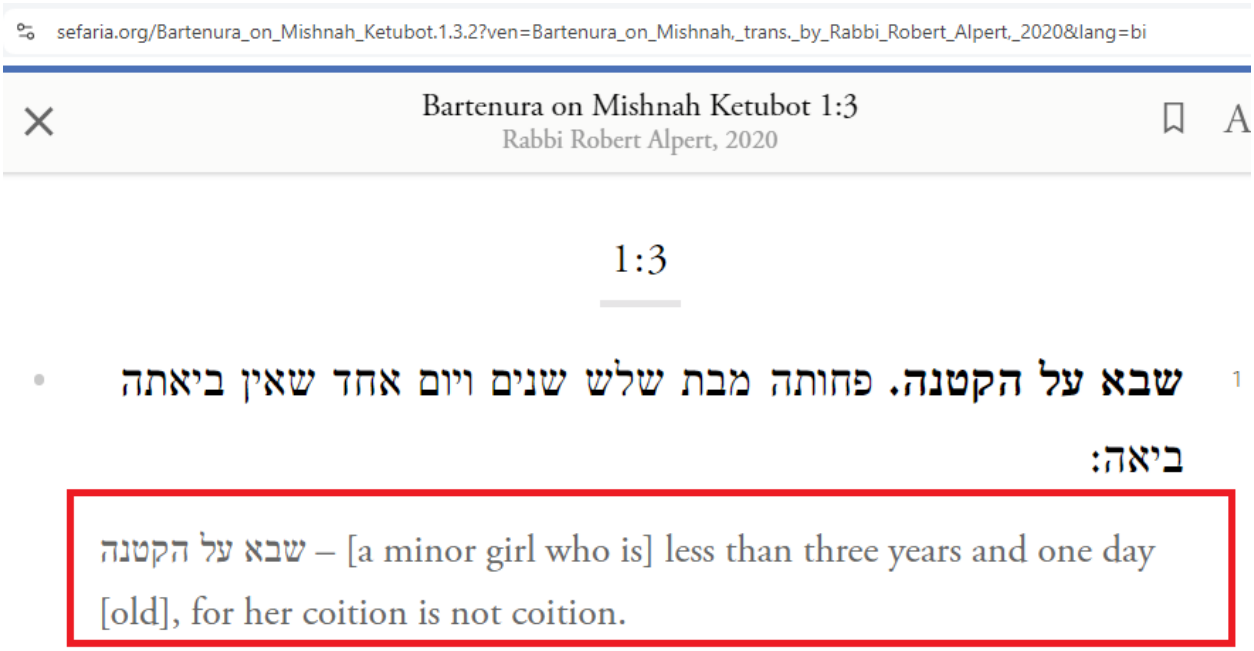
For [Deuteronomy 22:28] says:

“A virgin girl,” which excludes a girl who has come of age.

Mentioned in Bartenura on Mishnah Ketubot 1:3:1

- *We the Jews, and (our) (the) Jewish rabbis teach each other from their Jewish faith that a baby can only be fucked after the baby is 3 years and 1 day old, because before this age the baby's vagina has not yet fully formed into a vagina.*

https://www.sefaria.org/Bartenura_on_Mishnah_Ketubot.1.3.1?ven=Bartenura_on_Mishnah,_trans._by_Rabbi_Robert_Alpert,_2020&lang=bi


sefaria.org/Bartenura_on_Mishnah_Ketubot.1.3.2?ven=Bartenura_on_Mishnah,_trans._by_Rabbi_Robert_Alpert,_2020&lang=bi
Bartenura on Mishnah Ketubot 1:3
Rabbi Robert Alpert, 2020
1:3
1 שבא על הקטנה. פחותה מבת שלש שנים ויום אחד שאין ביאתה ביאה:
שבא על הקטנה – [a minor girl who is] less than three years and one day [old], for her coition is not coition.

Bartenura on Mishnah Ketubot 1:3:1 :

A baby [an underage girl who is] less than three years and one day [old], because her coitus is not coitus.

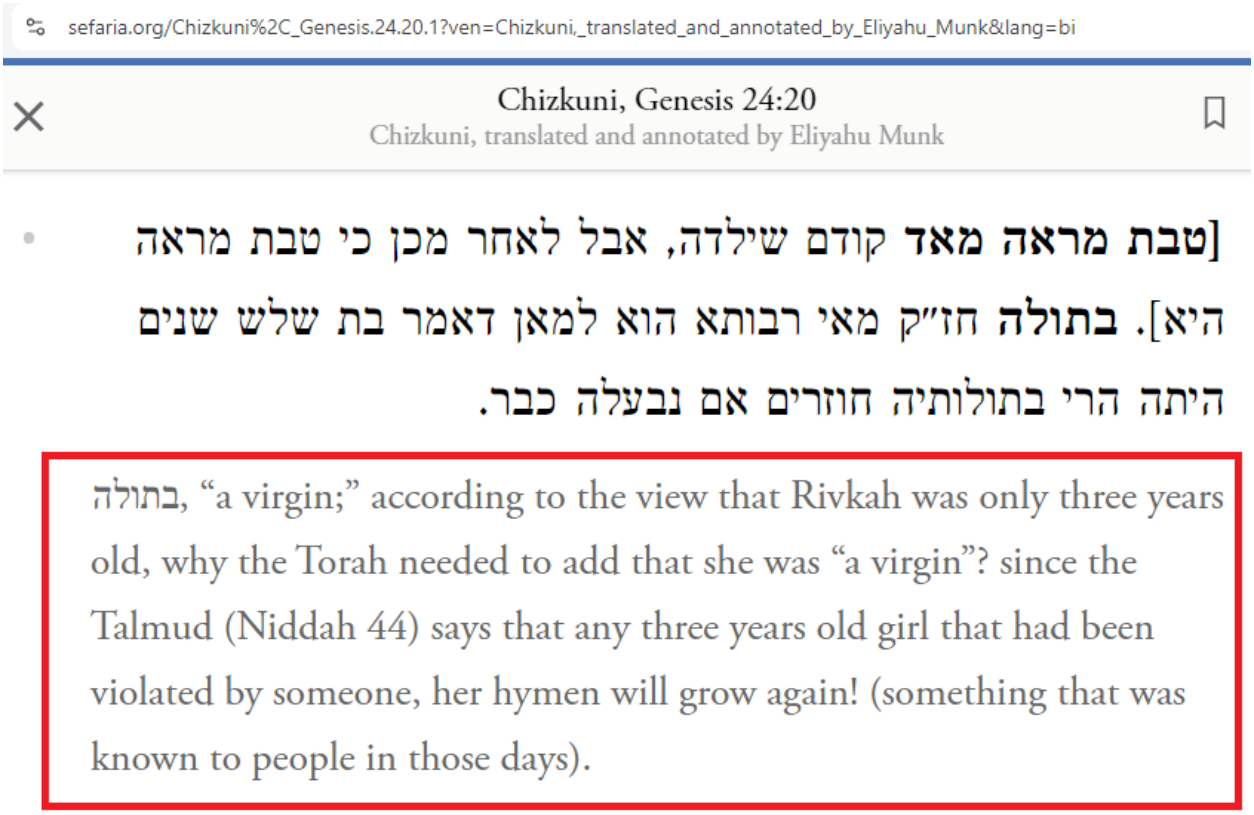
Meaning of the term “coitus”:

Sexual intercourse (Latin: coitus, in Dutch also copulation, fucking, obsolete coition) is a sexual act between two people in which an erect penis penetrates a vagina or anus.

Mentioned in Chizkuni, Genesis 24:16:1:

- *Evidence that Jews have been pedophiling babies for over 3000 years because it is clearly stated that Jews know from experience that a baby who is fucked by a Jew will have her hymen restored if she is 3 years old or younger than 3 years old.*

https://www.sefaria.org/Chizkuni%2C_Genesis.24.16.1?ven=Chizkuni,_translated_and_annotated_by_Eliyahu_Munk&lang=bi


sefaria.org/Chizkuni%2C_Genesis.24.20.1?ven=Chizkuni,_translated_and_annotated_by_Eliyahu_Munk&lang=bi
Chizkuni, Genesis 24:20
Chizkuni, translated and annotated by Eliyahu Munk
[טבת מראה מאד קודם שילדה, אבל לאחר מכן כי טבת מראה היא]. בתולה חז"ק מאי רבותא הוא למאן דאמר בת שלש שנים היתה הרי בתולותיה חוזרים אם נבעלה כבר.
בתולה, "a virgin;" according to the view that Rivkah was only three years old, why the Torah needed to add that she was "a virgin"? since the Talmud (Niddah 44) says that any three years old girl that had been violated by someone, her hymen will grow again! (something that was known to people in those days).

Chizkuni, Genesis 24:16:1 :

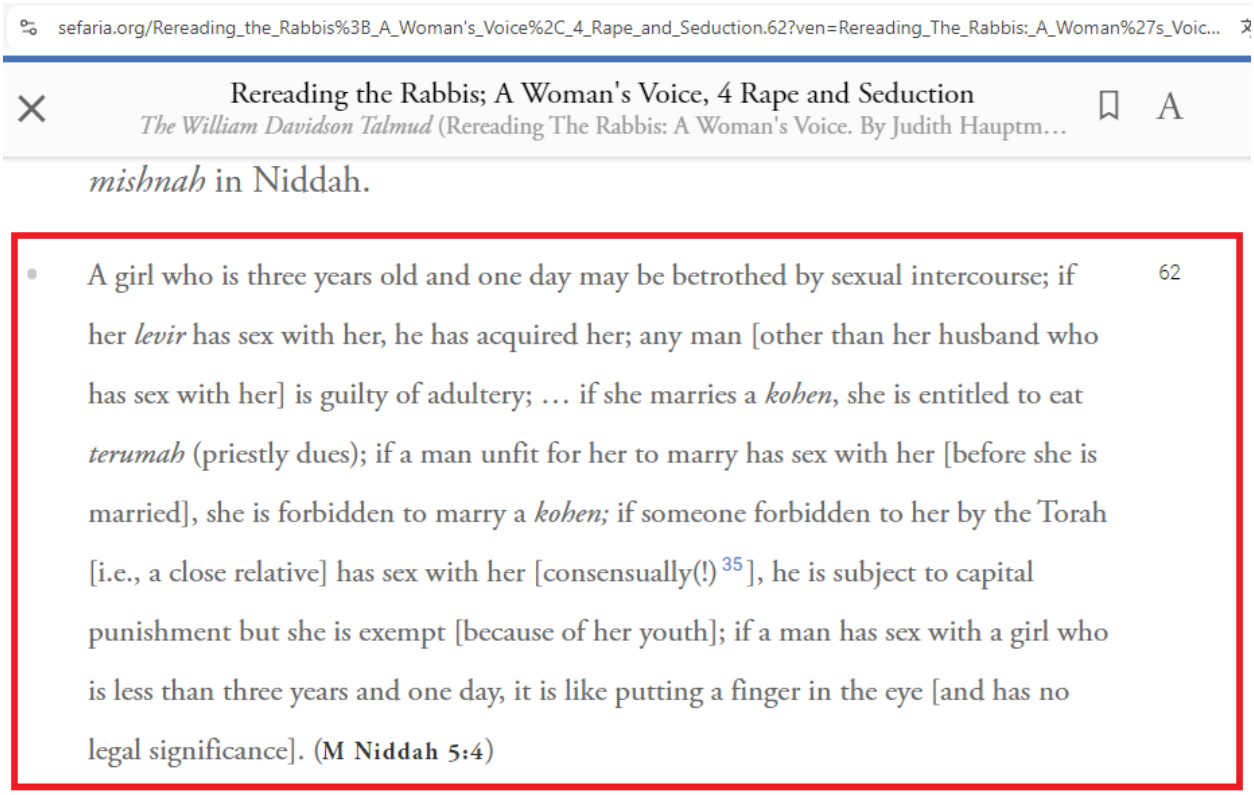
"a virgin;"

Considering that Rivkah was only three years old, why did the Torah have to add that she was “a virgin”?

as the Talmud (Niddah 44) says that any three year old girl who has been abused by someone will have her hymen grow back! (something that was known to people at the time).

Mentioned in Rereading the Rabbis; A Woman's Voice, 4 Rape and Seduction 62

https://www.sefaria.org/Rereading_the_Rabbis%3B_A_Woman's_Voice%2C_4_Rape_and_Seduction.62?ven=Rereading_The_Rabbis:_A_Woman%27s_Voice._By_Judith_Hauptman&lang=bi


sefaria.org/Rereading_the_Rabbis%3B_A_Woman's_Voice%2C_4_Rape_and_Seduction.62?ven=Rereading_The_Rabbis:_A_Woman%27s_Voic...
Rereading the Rabbis; A Woman's Voice, 4 Rape and Seduction
The William Davidson Talmud (Rereading The Rabbis: A Woman's Voice. By Judith Hauptm…
A
mishnah in Niddah.
A girl who is three years old and one day may be betrothed by sexual intercourse; if her levir has sex with her, he has acquired her; any man [other than her husband who has sex with her] is guilty of adultery; … if she marries a kohen, she is entitled to eat terumah (priestly dues); if a man unfit for her to marry has sex with her [before she is married], she is forbidden to marry a kohen; if someone forbidden to her by the Torah [i.e., a close relative] has sex with her [consensually(!)35], he is subject to capital punishment but she is exempt [because of her youth]; if a man has sex with a girl who is less than three years and one day, it is like putting a finger in the eye [and has no legal significance]. (M Niddah 5:4)
62

Rereading the Rabbis; A Woman's Voice, 4 Rape and Seduction 62 :

A girl who is one day three years old can become engaged through sexual intercourse; if her levir (any Jewish man) has sex with her, he has acquired her;

every man [except her husband who has sex with her] is guilty of adultery; …

if she marries a kohen, she is entitled to terumah (priestly rights);

if a man who is not suitable for her to marry has sex with her [before she is married], she is forbidden to marry a kohen;

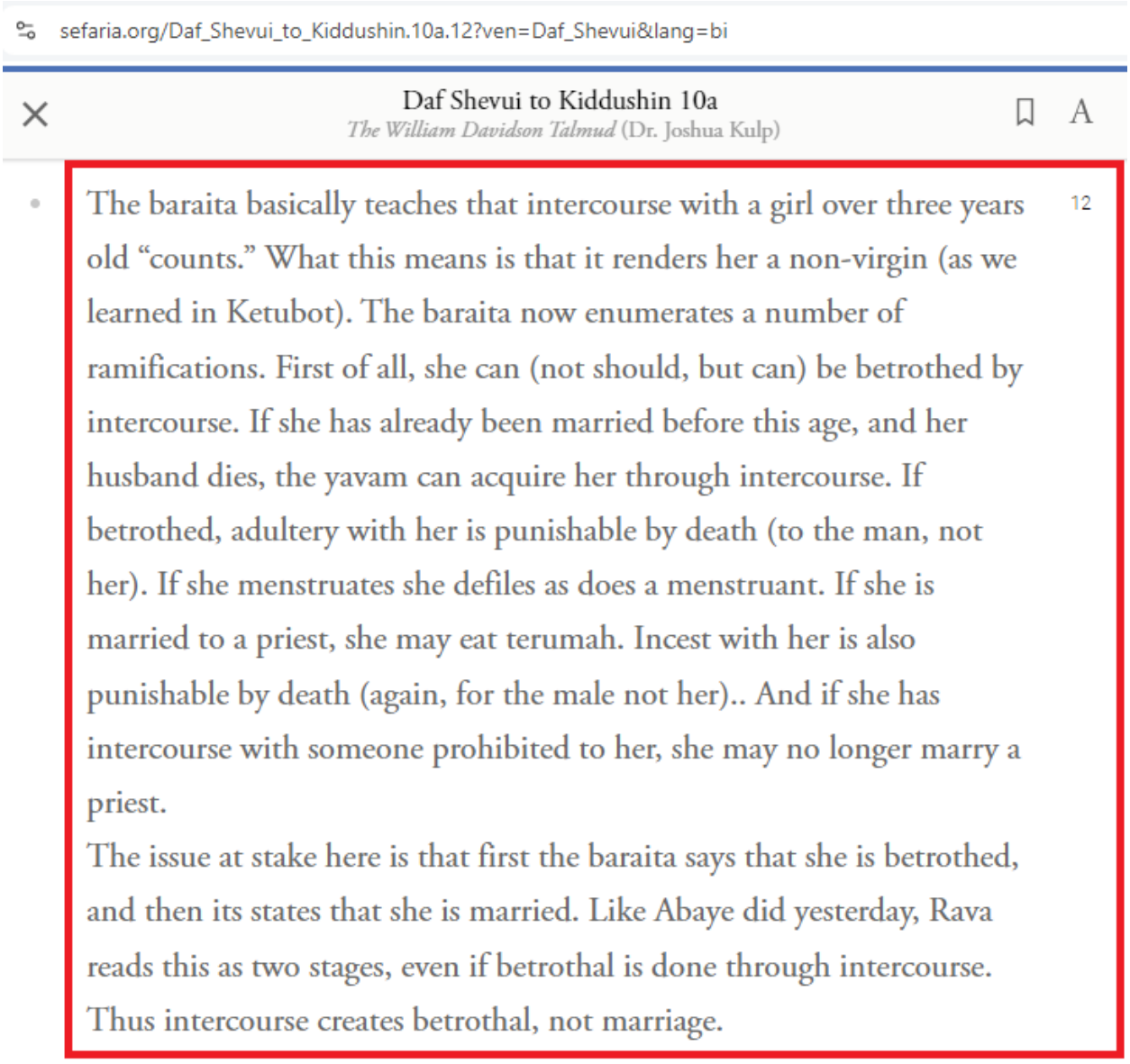
as one forbidden to her by the Torah [i.e. a close relative] has sex with her [by mutual consent (!)], he is subject to the death penalty, but she is exempt [because of her youth];

if a man has sex with a girl who is under three years and one day, it is the same as sticking a finger in the eye [and has no legal significance]. (M Niddah 5:4)

Mentioned in Daf Shevui to Kiddushin 10a:12

- *We the Jews learn from their/our Jewish faith that only sex with a baby of 3 years and 1 day counts, this is because according to Jewish law, sexual penetration with the baby creates an engagement and not a marriage.*
- *And once the engagement has been confirmed by having sexual penetration with a baby of 3 years and 1 day, the marriage has become a fact*

https://www.sefaria.org/Daf_Shevui_to_Kiddushin.10a.12?ven=Daf_Shevui&lang=bi


sefaria.org/Daf_Shevui_to_Kiddushin.10a.12?ven=Daf_Shevui&lang=bi
Daf Shevui to Kiddushin 10a
The William Davidson Talmud (Dr. Joshua Kulp)
12
The baraita basically teaches that intercourse with a girl over three years old "counts." What this means is that it renders her a non-virgin (as we learned in Ketubot). The baraita now enumerates a number of ramifications. First of all, she can (not should, but can) be betrothed by intercourse. If she has already been married before this age, and her husband dies, the yavam can acquire her through intercourse. If betrothed, adultery with her is punishable by death (to the man, not her). If she menstruates she defiles as does a menstruant. If she is married to a priest, she may eat terumah. Incest with her is also punishable by death (again, for the male not her).. And if she has intercourse with someone prohibited to her, she may no longer marry a priest.
The issue at stake here is that first the baraita says that she is betrothed, and then its states that she is married. Like Abaye did yesterday, Rava reads this as two stages, even if betrothal is done through intercourse. Thus intercourse creates betrothal, not marriage.

Daf Shevui to Kiddushin 10a:12:

The baraita basically teaches that sexual intercourse with a girl over three years old 'counts'.

What this means is that it makes her a non-virgin (as we learned in Ketubot).

The baraita now lists a number of consequences.

First of all, she can (not should, but can) become engaged through sexual intercourse.

If she is already married before this age and her husband dies, the yavam can acquire her through sexual intercourse.

If they are engaged, adultery with her is punishable by death (on the man, not her).

When she menstruates, she defiles herself just like a menstruation. If she is married to a priest, she may eat terumah.

Incest with her is also punishable by death (again, for the man, not her).

And if she has intercourse with someone forbidden to her, she is no longer allowed to marry a priest.

The point at issue here is that the baraita first says that she is engaged, and then that she is married.

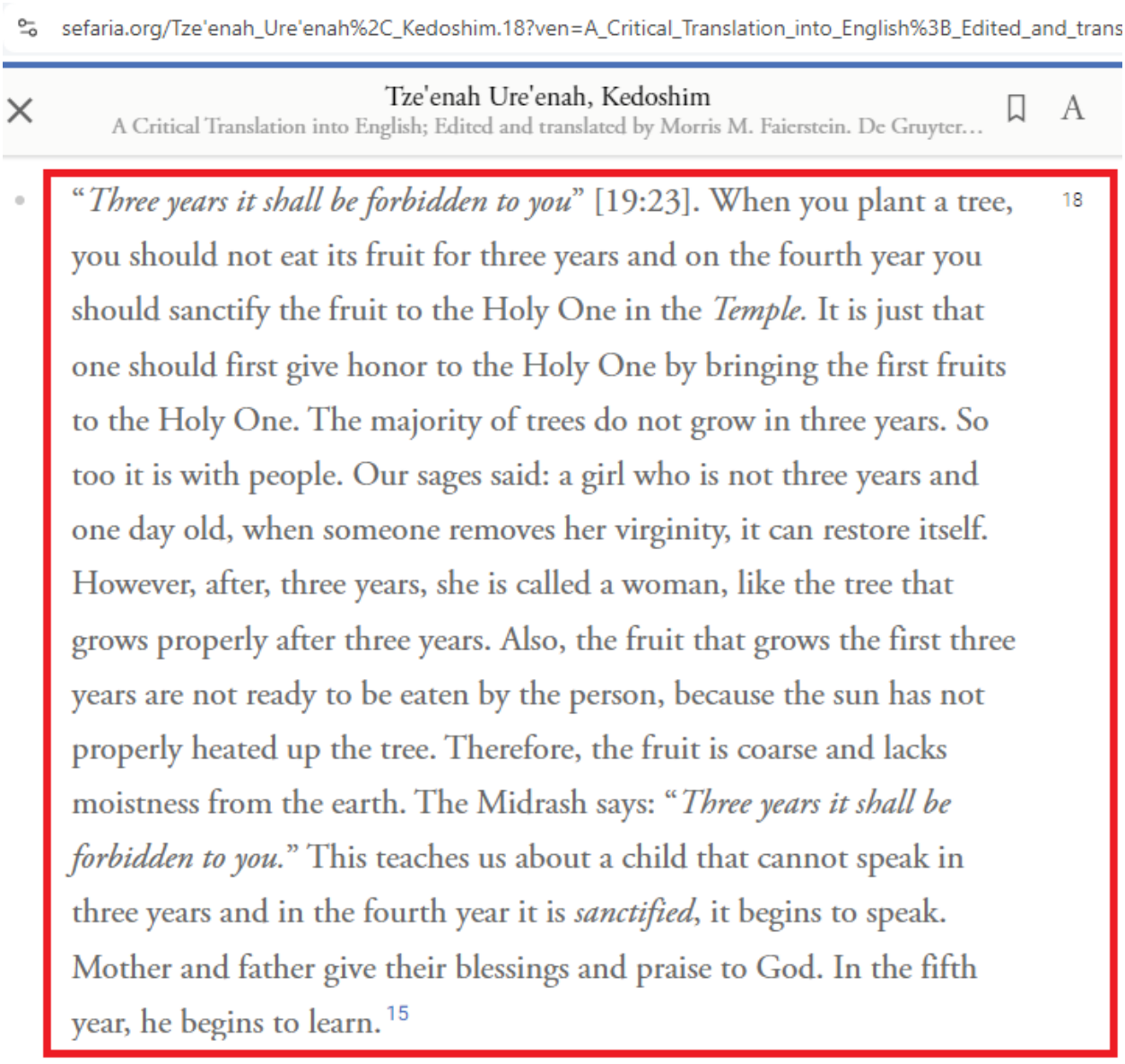
Like Abaye did yesterday, Rava sees this as two stages, even if the engagement is accomplished through sexual intercourse.

So sexual intercourse creates an engagement, not a marriage

Mentioned in Daf Shevui to Kiddushin 10a:12:

- *Jews learn from their Jewish faith that a baby can and may be fucked if the baby is under 3 years old;*
- *And that this will not harm her virginity, because this virginity will recover like a tree regenerates in its 4th year.*

https://www.sefaria.org/Tze'enah_Ure'enah%2C_Kedoshim.18?ven=A_Critical_Translation_into_English%3B_Edited_and_translated_by_Morris_M._Faierstein._De_Gruyter,_2017&lang=bi


sefaria.org/Tze'enah_Ure'enah%2C_Kedoshim.18?ven=A_Critical_Translation_into_English%3B_Edited_and_trans
Tze'enah Ure'enah, Kedoshim
A Critical Translation into English; Edited and translated by Morris M. Faierstein. De Gruyter…
A
"*Three years it shall be forbidden to you*" [19:23]. When you plant a tree, you should not eat its fruit for three years and on the fourth year you should sanctify the fruit to the Holy One in the *Temple.* It is just that one should first give honor to the Holy One by bringing the first fruits to the Holy One. The majority of trees do not grow in three years. So too it is with people. Our sages said: a girl who is not three years and one day old, when someone removes her virginity, it can restore itself. However, after, three years, she is called a woman, like the tree that grows properly after three years. Also, the fruit that grows the first three years are not ready to be eaten by the person, because the sun has not properly heated up the tree. Therefore, the fruit is coarse and lacks moistness from the earth. The Midrash says: "*Three years it shall be forbidden to you.*" This teaches us about a child that cannot speak in three years and in the fourth year it is *sanctified*, it begins to speak. Mother and father give their blessings and praise to God. In the fifth year, he begins to learn. 15
18

Daf Shevui to Kiddushin 10a:12 :

“It will be forbidden to you for three years” [19:23].

When you plant a tree, you must not eat the fruit for three years, and in the fourth year you must consecrate the fruit to the Holy One in the Temple.

It is true that one should first honor the Holy One by bringing the first fruits to the Holy One.

Most trees don't grow in three years.

It's the same with people.

Our sages said:

a girl who is not yet three years and one day old can restore herself if someone removes her virginity.

But after three years she is called a woman, like the tree that grows well after three years.

Also, the fruits that grow in the first three years are not ready for the person to eat because the sun has not warmed the tree properly.

That is why the fruit is coarse and lacks moisture from the earth.

The Midrash says:

“It will be forbidden to you for three years.”

This tells us about a child who in three years cannot speak, and in the fourth year of sanctification he begins to speak.

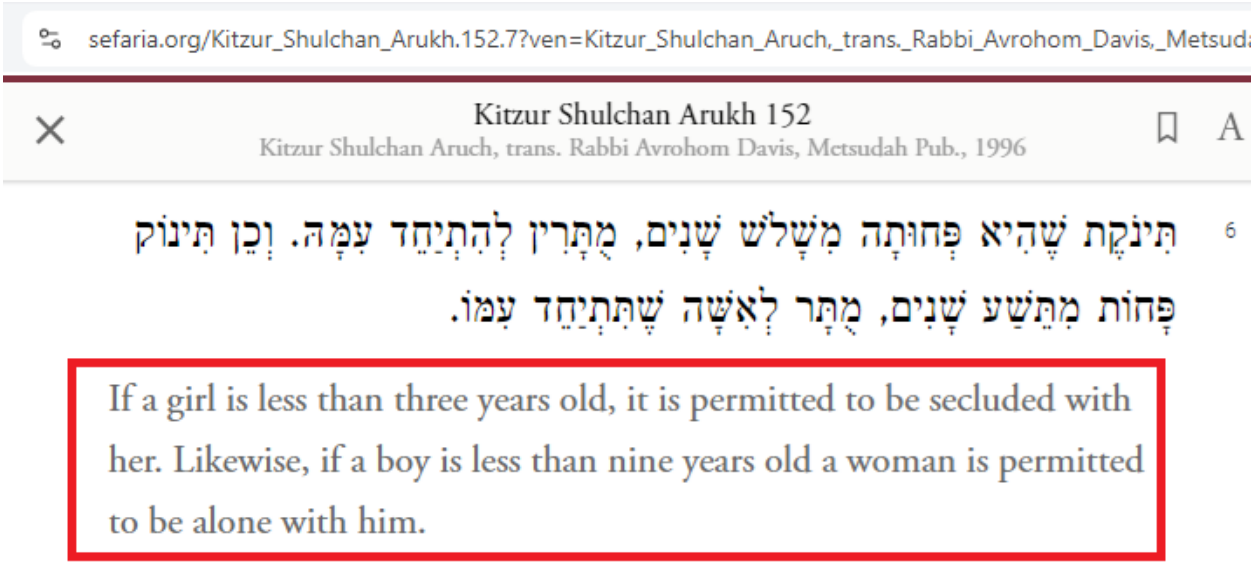
Mother and father give their blessings and praise to God.

In the fifth year he begins to learn.

Mentioned in Kitzur Shulchan Arukh 152:6

- *We the Jews learn from their/our Jewish faith that it is permissible for a Jewish man to be isolated with a baby under the age of 3.*
- *Logic tells us, and given all the aforementioned pedophile approvals on babies around 3 years old, that a Jewish man can safely be isolated with a 3-year-old baby to perform sexual acts on this baby.*
- *At the same time, this Jewish Talmud says that it is not permitted for a Jewish man to be secluded with a baby that is 3 years and 1 day old or older, otherwise in the event of sexual penetration the Jewish man is automatically engaged to the baby, according to Jewish faith. he fucked in her baby vagina.*

https://www.sefaria.org/Kitzur_Shulchan_Arukh.152.6?ven=Kitzur_Shulchan_Aruch,_trans._Rabbi_Avrohom_Davis,_Metsudah_Pub.,_1996&lang=bi


sefaria.org/Kitzur_Shulchan_Arukh.152.7?ven=Kitzur_Shulchan_Aruch,_trans._Rabbi_Avrohom_Davis,_Metsud
Kitzur Shulchan Arukh 152
Kitzur Shulchan Aruch, trans. Rabbi Avrohom Davis, Metsudah Pub., 1996
6
תִּינֹקֶת שֶׁהִיא פְּחוּתָה מִשָּׁלֹשׁ שָׁנִים, מֻתָּרִין לְהִתְיַחֵד עִמָּהּ. וְכֵן תִּינוֹק
פָּחוֹת מִתֵּשַׁע שָׁנִים, מֻתָּר לְאִשָּׁה שֶׁתִּתְיַחֵד עִמּוֹ.
If a girl is less than three years old, it is permitted to be secluded with her. Likewise, if a boy is less than nine years old a woman is permitted to be alone with him.

Kitzur Shulchan Arukh 152:6

If a girl is under three years old, it is permitted to be secluded with her.

In the same way, if a boy is under nine years old, a woman may be alone with him.

Jews who pretend to be Christians and start working in the church and then destroy the Christian faith by sexually assaulting the children of Christians abuse

https://www.nbcnews.com/news/religion/nearly-1-700-priests-clergy-accused-sex-abuse-are-unsupervised-n1062396

https://www.bbc.com/news/world-44209971

https://www.aa.com.tr/en/europe/over-1-000-clergy-accused-of-pedophilia-in-spain-s-catholic-church/2931545

https://en.wikipedia.org/wiki/Catholic_Church_sexual_abuse_cases

How Jewish-American Pedophiles Hide From Justice in Israel:

https://www.youtube.com/watch?v=unPXNF1kND8

Parent wants answers about pedophile photos from Jewish Community Center:

https://www.youtube.com/watch?v=_f-x65WWnvE

Accused pedophile seeks refuge in Israel to avoid charges:

https://www.youtube.com/watch?v=xQtxjcSJDIk

Suspected pedophile extradited from Israel to US, other abuse victims still seek justice:

https://www.youtube.com/watch?v=x6vfLoQb2Es

Rabbi who worked at Jewish day school arrested for child pornography:

https://www.youtube.com/watch?v=0XtmRw9cGPM

In Shulchan Arukh, Yoreh De'ah 157:2 it is stated:

it is written that it is allowed for any Jew to go undercover as a Christian, as a Muslim with the intention of deceiving the Christians and Muslims within the government in any country,

https://www.sefaria.org/Shulchan_Arukh%2C_Yoreh_De'ah.157.2?lang=bi&with=all&lang2=en

Shulchan Arukh, Yoreh De'ah 157
Sefaria Community Translation

בגדי עובד כוכבים שלא יכירוהו שהוא יהודי ויעבור מכס או כדומה לזה אסור.

(אשיר"י ונ"י פרק הגוזל בתרא ות"ה סימן קצ"ו ושאר פוסקים):

Shulchan Aruch: It is forbidden for a man to claim that he is an idolater so that they will not kill him; if, however, so that they will not know he is a Jew, he changes his clothes during a time of legislation, this is permitted, since he does not say that he is an idolater. Rama: Even if he must wear shaatnez (Nimukei Yosef Bava Kama Perek haGozel (the second one)). Even though it is forbidden to say that he is an idolater, nonetheless he may say things that can be interpreted multiple ways (Nimukei Yosef Bava Kama Perek haGozel) and the idolaters will understand that he has said that he is an idolater while he means something else. Likewise, if he can trick them so that they will think he is an idolater, this is permitted (Trumas HaDeshen Siman 197). In the same vein, one who desires another man's wife - if his wife can sleep with him such that he will believe he is sleeping with the forbidden woman, this is permitted (ibid in the Nimukei Yosef). All of this is permitted only where there is a danger, but where there is no danger - for instance, he wears idolaters' clothes so they will not recognize that he is a Jew so that he can avoid the tax or suchlike - that is forbidden (Hagahos Ashiri and Nimukei Yosef Bava Kama Perek haGozel (the second) and Trumas haDeshen Siman 196 and other authorities).

Sjoelchan Aroech:

A man is forbidden to say that he is an (Christian) idolater, lest they put him to death;

However, if he disguises himself in a time of legislation, so that they do not know that he is a Jew, this is permissible, since he does not say that he is an (Christian) idolater.

Rama: Even if he has to wear shaatnez (Nimukei Yosef Bava Kama Perek haGozel (the second)).

Even though it is forbidden to say that he is an (Christian) idolater, he can still say things that can be interpreted in multiple ways (Nimukei Yosef Bava Kama Perek haGozel) and the idolaters will understand that he has said that he is an idolater while he means something. otherwise.

In the same way, this is permissible if he can deceive them into thinking that he is an (Christian) idolater (Trumas HaDeshen Siman 197

In Sanhedrin 59a:3 is stated:

- *Any non-Jew who studies the Torah should be executed.*

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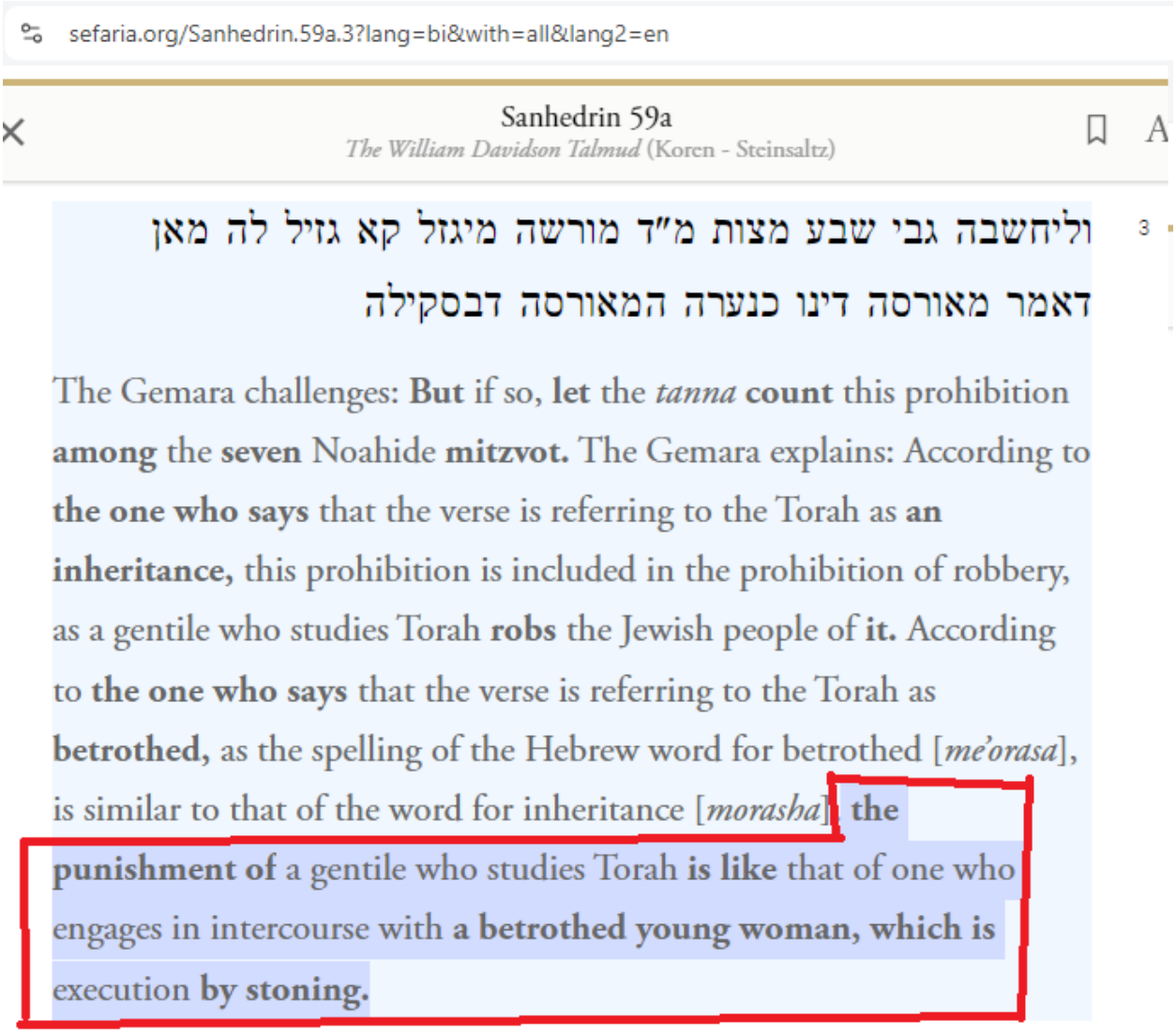
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Sanhedrin 59a
The William Davidson Talmud (Koren - Steinsaltz)
וליחשבה גבי שבע מצות מ"ד מורשה מיגזל קא גזיל לה מאן
דאמר מאורסה דינו כנערה המאורסה דבסקילה
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The Gemara challenges: But if so, let the tanna count this prohibition among the seven Noahide mitzvot. The Gemara explains: According to the one who says that the verse is referring to the Torah as an inheritance, this prohibition is included in the prohibition of robbery, as a gentile who studies Torah robs the Jewish people of it. According to the one who says that the verse is referring to the Torah as betrothed, as the spelling of the Hebrew word for betrothed [me'orasa], is similar to that of the word for inheritance [morasha], the punishment of a gentile who studies Torah is like that of one who engages in intercourse with a betrothed young woman, which is execution by stoning.

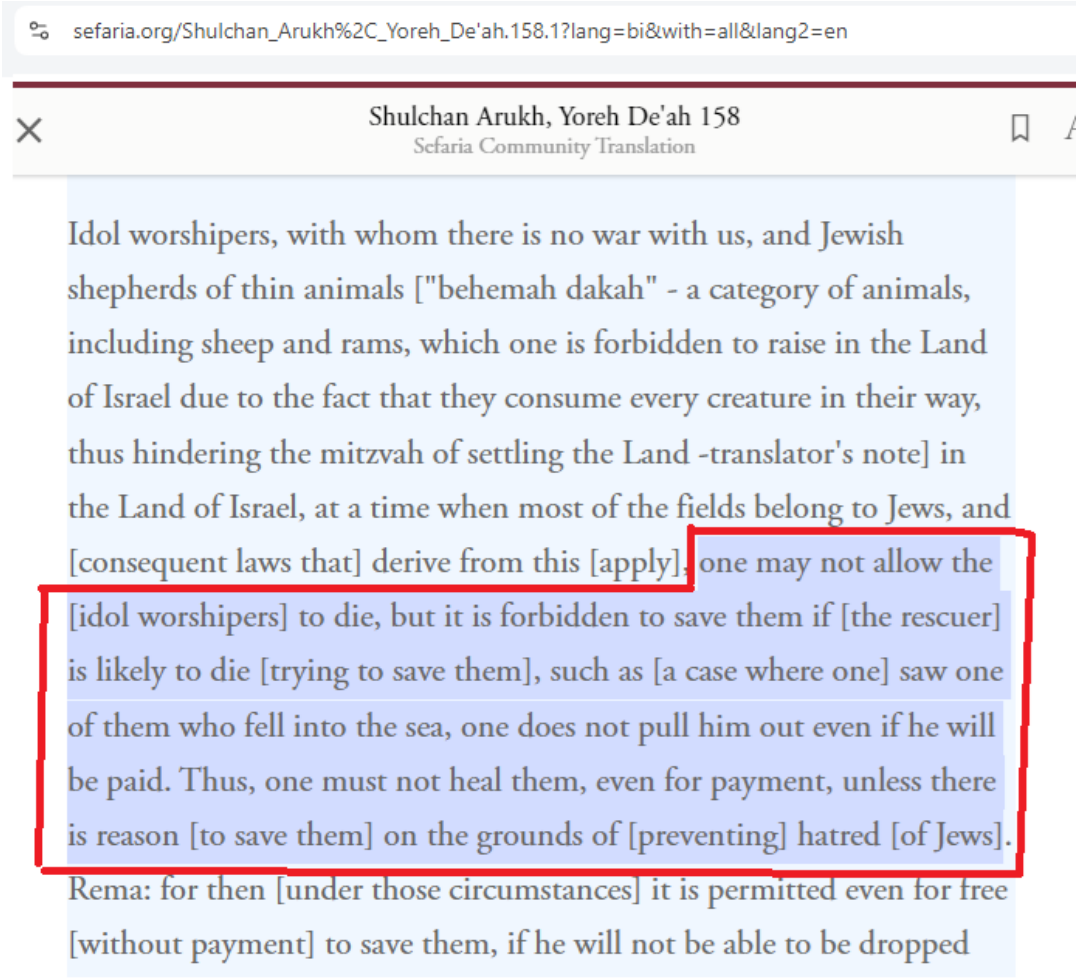
The Gemara explains:

- *The punishment for a non-Jew who studies the Torah is as one who has intercourse with an engaged young woman, which amounts to execution by stoning.*

It is mentioned in Shulchan Arukh, Yoreh De'ah 158:1 ;

- *A CHRISTIAN and an every Non-Jew IN DANGER OF DEATH MUST NOT BE HELPED*
- *If a Jew can let a non-Jew (namely a Christian and idol worshiper) die, then every Jew is obliged to let that person die provided his actions do not cause hatred against the Jews to arise.*

https://www.sefaria.org/Shulchan_Arukh%2C_Yoreh_De'ah.158.1?lang=bi&with=all&lang2=en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Shulchan Arukh, Yoreh De'ah 158
Sefaria Community Translation
Idol worshipers, with whom there is no war with us, and Jewish shepherds of thin animals ["behemah dakah" - a category of animals, including sheep and rams, which one is forbidden to raise in the Land of Israel due to the fact that they consume every creature in their way, thus hindering the mitzvah of settling the Land -translator's note] in the Land of Israel, at a time when most of the fields belong to Jews, and [consequent laws that] derive from this [apply], one may not allow the [idol worshipers] to die, but it is forbidden to save them if [the rescuer] is likely to die [trying to save them], such as [a case where one] saw one of them who fell into the sea, one does not pull him out even if he will be paid. Thus, one must not heal them, even for payment, unless there is reason [to save them] on the grounds of [preventing] hatred [of Jews].
Rema: for then [under those circumstances] it is permitted even for free [without payment] to save them, if he will not be able to be dropped

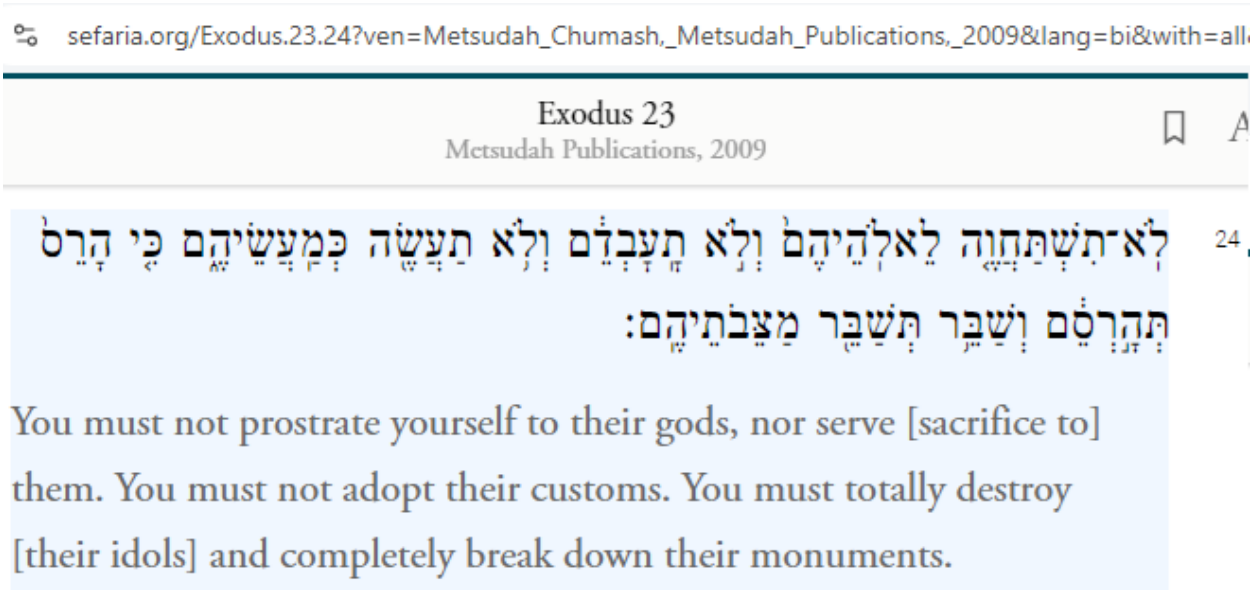
One should not allow the [idolaters] to die, but it is forbidden to save them if [the savior] is likely to die [in an attempt to save them], such as [a case in which] one of them was seen floating in the sea , they don't pull him out even if he is paid. So one may not cure them, even for a fee, unless there is reason [to save them] on the grounds of [preventing] hatred [against Jews].

Mentioned in Exodus 23:24 :

All Christians must be destroyed by the Jews

- *You shall not prostrate yourselves before their gods, nor serve [sacrifice to] them.*
- *You must not adopt their habits.*
- *You must completely destroy [their idols] and completely demolish their monuments.*

https://www.sefaria.org/Exodus.23.24?ven=Metsudah_Chumash,_Metsudah_Publications,_2009&lang=bi&aliyot=0


sefaria.org/Exodus.23.24?ven=Metsudah_Chumash,_Metsudah_Publications,_2009&lang=bi&with=all
Exodus 23
Metsudah Publications, 2009
24
לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תָעָבְדֵם וְלֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם כִּי הָרֵס
תְּהָרְסֵם וְשַׁבֵּר תְּשַׁבֵּר מַצֵּבֹתֵיהֶם׃
You must not prostrate yourself to their gods, nor serve [sacrifice to] them. You must not adopt their customs. You must totally destroy [their idols] and completely break down their monuments.